The Missionary Herald

VOLUME CXI JULY 1915 NUMBER 7

In Disordered Turkey

IN view of the fact that Turkey is at several points one of the active battlefields of the war, it is certainly remarkable that letters should keep coming to the Rooms from the Board's representatives in all parts of the empire. Uniformly they report the missionaries as safe and in general as well. Reference is frequently made to the strain of the times through which they are passing and to events that may not be described but are full of excitement. Constant watchfulness, patience, adaptability, quick decision, both gentleness and firmness—all are required by those who seek to maintain missionary work in the midst of such stormy conditions.

From outside we hear of important events of which, for various reasons, no confirmation has yet been received through our missionary mail bag: of the entrance of the Russian forces into Van and the establishment of Russian rule in that region (since this note was written, a dispatch from Van via Petrograd, for which see the Foreign Department, confirms this report); of feverish conditions at Constantinople, with rumors of collapse and of flight; of threatened massacres of Armenians at Marash and Aintab, averted through the diligence of local officials and of representatives of foreign governments; of fighting, outrage, and pillage at Zeitoon and other villages near Marash, and of the deporting of many families of Christians therefrom far to the south into the Mosul-Baghdad region; of the report that all the Christian male population of Marash are to be called as soldiers and their families then deported, the first levy having already been made. This is regarded as a plan for breaking down the Christian population without bloodshed and with the color of legality.

Involving the separation of families, the outraging of women, the confiscation of property and personal insult to the members of entire communities, of which but a few persons are guilty of any disloyalty, this deportation means the crushing of the educated and able Christian population of the Marash field and a blow at American missionary interests, menacing the results of more than fifty years of work and many thousands of dollars of expenditure.

It would seem that the situation in Turkey is too tense, the pressure too severe, for conditions to remain long unchanged. But what will happen and how it will affect American mission work and interests in the land it is impossible to say. Certainly the missionaries are proving themselves the best friends of everybody; through hospital and relief work they are ministering to all classes, irrespective of race or religion. They are making a record for devotion, reliability, fair-mindedness, and good will which it would seem must entitle them to the favor of whoever may be the ruling power in that harassed land and to the gratitude of all races of its people.

China a Harvest Field

HARDLY a letter comes from any one of the Board's force of 145 men and women in China that does not speak of some opening door of opportunity, or fresh advance, or new and challenging situation. The enthusiasm of the time is electric; everywhere it appears China is ripe for the Christian gleaner.

Dr. Arthur H. Smith reports a recent interview with Bishop Bashford, who had just returned from a trip to distant West China. There, in connection with hospitalities shown to him by the senate of the West China University and the civil and military governors and lesser officials, he had had opportunity in the large assembly hall to address the governors, the commissioner of education, the heads of government schools, and over one hundred teachers on Christian education. On the return trip, in three cities the chief magistrate officially met the party and offered to turn over to them the government education, furnishing buildings and paying salaries, if they would take charge of the teaching.

Mr. Warner reports from Shansi province that the scheme of government partnership in education is developing strongly, and that plans are forming which look to a complete educational policy from primary school to college, all under the united direction of the missionary forces of the province.

In evangelistic lines there is the same note of quickening advance. Mr. Wickes, of Tungchow, tells of one little country church which has seemed barely alive since Boxer times that within a few months has added a hundred on probation. Mr. Eastman, of Lintsing, writes, "The street chapel is attracting good crowds these days." Mr. Smith, of Inghok, declares, "The church is today rapidly taking the lead in all forms of social betterment, and is in danger of becoming immensely popular thereby." And Rev. W. L. Beard, president of Foochow College, reports a visit the week before from two earnest Christian leaders—one American and the other Chinese—from Shanghai, which resulted in twenty-three of the college students entering the Christian life, eight making the decision to become ministers and 201 joining voluntary study classes in the Bible and social service.

These are great days for the missionary in China.

In Memory of Raymond Lull

HEARTY response has been made to the suggestion of missionaries in North Africa and India that June 30, the six hundredth anniversary of the martyrdom of Raymond Lull, pioneer missionary to Islam, be observed as a day of prayer for the Moslem world. This number of the *Herald* appears too late to be of aid in furthering the observance, the call for which appeared in the June issue. But it may be in time to remark that union meetings are to be held on the anniversary in Boston, New York, Philadelphia, Toronto, and other cities; that appropriate sermons are to be preached in many pulpits on the Sunday preceding, and that the Christian world is thus to face afresh its duty and its opportunity to evangelize the Mohammedan peoples.

The figure of this university scholar and lecturer, philosopher, poet, and theologian, setting sail at the age of fifty-six years for barbarous Tunisia, and there, though naturally timid and retiring, enduring fanatic hatred, imprisonment, and expulsion, only to return again to his self-appointed task, preaching the gospel of love and redemption for twenty-four years, till at last he was stoned to death on the seashore at Bugia—this figure of heroic Raymond Lull will give background for the display of the Moslem world at this critical hour in its history, and fresh incentive to pray for the missionary enterprise now well advanced in its approach to Islam.

Bearding the Lion

A FORMER missionary of the American Board, Rev. Stephen Van R. Trowbridge, is now the representative of the World's Sunday School Association in Cairo, Egypt. It is reported that in the course of a recent visit to the El Azhar University, the great Moslem school where the students of Islam gather by the 10,000 from all Moslem countries, Mr. Trowbridge, who speaks the Turkish language fluently, was invited to address the hundreds of Turkish stu-

dents. In the course of his address he asked his hearers if they would like to study with him the New Testament, and received from a large number an affirmative answer. He is now preparing to meet these Turkish students in their hostels in Cairo, to read with them the Christian Scriptures. When one considers that Cairo is the intellectual capital of Islam and that the El Azhar University has been a real hotbed of fanaticism, it is remarkable that such an opportunity could have been secured. It must be accounted one more evidence of the loosening of the bonds, of the progress of a spirit of inquiry and investigation from which no people or religion can altogether escape in this modern world.

From Chicago to Madura

CLOSE upon the Candidate Conference came the departure of two of its members, Rev. and Mrs. James Milton Hess, to their mission field in Madura, South India. Mr. Hess was born in Camden, N. J., from whose high school he was graduated in 1903. His higher training was at Brown University, at the University of Pennsylvania, where his major work was in English, and in Chicago University Divinity School. By graduate work he has also secured the degrees of M.A. and PH.D. He was ordained to the ministry in the Stoughton Street Baptist Church, Dorchester, Mass., in 1912, and since January, 1913, has been pastor of the Washington Park Baptist Church, Chicago.

Mr. Hess has interspersed various lines of practical work with his studies, having had experience as editor, circulation manager, and teacher. He goes to the American College, Madura, with expectation of being teacher of English literature, for which work he is specially qualified. Although a Baptist by training and association, he enters cordially into the Board's fellowship, and goes forth in the spirit of hearty coöperation with the evangelistic as well as the educational aims of the Madura Mission.

Mrs. Mildred Waldo Hess was born in Willimantic, Conn., and educated at the Rhode Island Normal School, taking full preparation for the work of teacher in a graded school. Afterward she took special studies at the University of Chicago, particularly in the Divinity School. Having unusual elocutionary ability, she has had the advantage of training in that branch

MR. AND MRS. HESS

from a private tutor. She has had practical experience as teacher in the primary grades in the public schools of Providence; also as music teacher, as church organist, and as leader of a junior choir. Her experience in recent years as pastor's wife has further tested her capabilities for service.

Wanted! Good for Evil

THE telegraphed appeal of the Van missionaries for relief for starving Mohammedans in that city, which appeal, reaching us by Petrograd and the State Department at Washington, may be found in the Foreign Department, adds its particular and local emphasis to the earlier dispatch from Constantinople, which said, "All stations begging relief funds; please help quickly." That dispatch was given to the press and published somewhat widely. It was said that gifts might be sent to Brown Brothers, 59 Wall Street, New York, or to Treasurer Wiggin, 14 Beacon Street, Boston. So far Mr. Wiggin reports almost nothing received in response.

There are numerous appeals for relief in these days. Many funds have been started: for Belgians, Poles, Al-

banians, and other races; Red Cross undertakings in one and another country at war have secured generous sums. It is not surprising, perhaps, that Turkey, more remote, is less considered; or that the trickery, cruelty, and lawlessness which have dishonored the Ottoman Empire for generations should now make the ears of the charitable less sensitive to Turkey's cry for help.

But the mind of Christ will not leave Turkey out. Its peoples are all children of his Father; their sufferings and sorrows are the object of his care, who is kind even toward the unthankful and evil. We hope that those who are putting in their lives and all that they have to stand fast at their posts throughout Turkey in this time of catastrophe, and who are calling now unitedly for relief to be dispensed to the homeless and the starving around them, may not listen in vain for response from their homeland. It is for us to establish and reënforce the impression which they are making by their fidelity.

The Board as a Foreign Banker

IN these times of anxiety and distress, the American Board and its representatives in Turkey are winning sincere expressions of regard for the help they are rendering as a means of communication between the destitute people on the field and their countrymen and kindred in this land. Armenian pastors and Gregorian priests have called at the Board Rooms to thank the Treasurer for forwarding the funds which those of their race in this country wish to send to their families in Turkey. Prosperous Armenian merchants in New York, Boston, and elsewhere have written of their gratitude for what the Board has been able to do in this direction. "The American Board," they say, "is a friend in need to the Armenians, the best friend they ever had." Meanwhile the stream of men and women increases who present themselves at the Treasurer's office with sums varying from ten dollars to several hundred dollars, to be sent to their families in the homeland through the missionaries at one and another station. It takes the equivalent of the time of one clerk to look after this business, which constitutes an emergency form of missionary work. So far the sum of $163,000 has been received from these sources and forwarded for distribution; the number who have brought or sent their gifts runs into thousands.

Africa's Message to America

REV. W. B. PINKERTON, of South Dakota, one of the American Missionary Association's staff of its Indian missions in the Northwest, recently applied to the American Board for the loan of some of its African photographs. He desired pictures showing the progress of the African from raw heathenism to Christian civilization; from nakedness, dirt, and deviltry to the estate of a sober, educated, and industrious leader of his race. We were able to supply the need with thirty or forty pictures of kraals, native dances, witch doctors, warriors, chiefs; and, on the other hand, of homes, schools, churches, farmers, teachers, preachers—a collection of scenes that marked the contrast and indicated some steps in the advance.

A letter from Mr. Pinkerton reports that he succeeded in getting a good set of slides therefrom, which he hoped to use first at the Rosebud Boarding School before 150 or more Indian boys and girls. He feels that the chief obstacle in the way of progress among the Indians is inertia, lack of ambition, and is anxious to stir their minds with a vision of how other peoples are pushing upward. We trust that the message from Africa to America will prove helpful.

A Milepost in Missionary Preparation

ATTENTION is called to the progress being made in the better preparation of missionaries for the foreign field by the report of the first commencement of the Kennedy School of Missions, connected with the Hartford

Seminary Foundation. This school, now closing its fourth year, for the first time held separate graduation exercises and presented certificates to those who had completed its courses. The total number of students enrolled the past year was forty-six; of these, fifteen were missionaries on furlough; the remainder were candidates for service, most of whom had been accepted by one or another mission board and many of whom were already appointed to definite fields. Of the twenty who received certificates, five were appointees of the American Board. At the graduation luncheon, when Dr. Henry W. Maier, of New Britain, spoke for the trustees, Dr. Frank K. Sanders for the mission boards, and Dr. John P. Jones for the faculty, Miss Katharine S. Hazeltine, recently appointed to Turkey by the American Board, spoke for the graduates. The work of the Kennedy School, the Department of Missions connected with the Yale School of Religion, and of a few independent schools indicate the response being made to the call from the fields abroad, ever for more adequately trained missionaries.

Secular Education Insufficient

WE were hardly looking to Nigeria for the most timely word on pedagogy, but the Nigerian government has issued a new Educational Code, and in one of the appendices to that document makes a declaration which the *Church Missionary Review* quotes with approval. It seems to us also worthy of reproduction:—

"The examples of India and China, as well as Africa, appear to demonstrate that purely secular education, and even moral instruction divorced from religious sanction, among races who have not the atmosphere which centuries of Christian ethical standards have produced in Europe, infallibly produce a class of young men and women who lack reverence alike for their parents, their social superiors, their employers, and the government. . . . It remains more than doubtful how far the African is capable of being restrained by moral precepts divorced from the incentive of religious sanctions."

Foreign Missions' Service to Massachusetts

DR. F. E. EMRICH, secretary of the Massachusetts Home Missionary Society, gladdened the hearts of American Board officers recently by testimony to the high quality of service rendered by the Armenian pastors of the Bay State. He said that of the religious leaders among fourteen nationalities in the Commonwealth the Armenians were, on the whole, the best; that they were devoted, resourceful, aggressive; that they were very like American ministers in their way of undertaking their task. And he attributed their efficiency largely to the training that many of them had secured in the higher educational schools of the American Board in Turkey. All of which should add to the courage and zeal of the missionaries teaching in those institutions, and should lead Massachusetts people to appreciate the obligation they are under to foreign missionary work in the Ottoman Empire.

The Gains of a Trench Warfare

AN article in a recent issue of *The Orient*, reviewing in the light of today an account written twenty-five years ago by Rev. J. K. Greene, D.D., of a visit to the Central Turkey Mission, brings out some impressive contrasts between then and now. For instance, Dr. Greene mentioned as deserving grateful recognition the benevolences of the native Protestants, whose gifts for religious, charitable, and educational purposes in 1888 amounted to $7,955. Last year they amounted to $50,336! And this in a land and at a time of dire poverty.

Again, the hospital at Aintab had a record for the year of Dr. Greene's visit of 2,145 patients; last year they numbered considerably over 7,000, with 517 major operations. Dr. Greene was struck with the growth of the

churches and the influence of Christianity in the region. He met an efficient deacon of the First Church in Aintab who in 1847 was one of those who with stones drove the missionary from the city; the one church of 1848 had multiplied to thirty-three in 1888.

As showing the wide influence of these churches today, it is noted that the church in Adana (not one of the largest in the field), with a membership of 240, has an average Sabbath attendance through the year of 650; Tarsus, with 154 members, has an average attendance of a little over 500; an outstation, with a church membership of fifty-nine, has an average congregation of 225.

When one thinks of the obstacles in the missionary's way in Turkey, the many kinds of opposition to be met, not the least of which are the absorbing fears or dulling despairs under which for much of the time the life of the people drags along, it is inspiring to look at such figures, showing, as they do, only in small part the advance that is being made.

The Primate's Straddle

THE Kikuyu controversy, which shook the Church of England two years ago, has now received what is presumed to be its final word. The Archbishop of Canterbury, to whom the questions in dispute were appealed, has rendered his decision. Coming in the midst of the preoccupation of the war, the document has not arrested the attention it might otherwise have had. Moreover, as it seems to blow both hot and cold, it may not be sufficiently decisive for either side to warrant an outburst of praise or of blame.

The trouble grew, as will be remembered, over the act of Bishop Willis, of Uganda, in administering the Holy Communion to non-Episcopalians at a union service held in the church of the Scotch Mission at Kikuyu, at the close of a missionary conference in which representatives of a half dozen different denominations had joined. A storm of criticism was provoked; the Bishop of Zanzibar charged his brother Bishop of Uganda with heresy; religious and secular papers took up the discussion, which was carried to the highest court of adjudication, the primate of all England.

Now comes his formal reply, based upon the answers of his Consultative Body to certain definite questions which he put to them. It is too long and too remote from our concern to be reviewed here in full. Suffice it to say that he justifies the joining of the Anglicans in the united conference, allows the freedom of a bishop to invite whom he will to address his people, and sanctions the act of one of his own clergy in addressing Christians who belong to other denominations.

Moreover, the archbishop affirms the right of a bishop to admit to Holy Communion any devout Christian to whom the ministrations of his own church are for the time inaccessible. He abstains from any judgment as to the Kikuyu observance, saying only, "We can well believe that for the purity of its motive and for the love that was in it, it was acceptable to Him to whom it was offered and whom its participants united to adore."

But it is not to be regarded as a precedent, and it implies no readiness to bid Episcopalians temporarily isolated to seek the Holy Communion at the hands of a Christian minister not episcopally ordained. Such a course would be to run the risk of creating serious confusion.

In short, the judgment of the honored primate in this perplexing case where ecclesiastical order and brotherly love were sadly tangled seems to be, "Not guilty, but don't do it again." We may rejoice over the archbishop's sense of the Christian brotherhood, made real in the intercourse of life and service on the mission field, while we regret that he could not yield the divisive contention that only a church which sustains the tradition of episcopal ordination and apostolic succession can be regarded as within the bounds of Anglican fellowship.

IN THE LAND OF JOHN HUS

THE war that has choked Europe and unsettled all the world has in its course interrupted many plans of men. In particular it has interfered with the proposed celebration of the martyrdom of John Hus, which occurred five hundred years ago, July 6, 1415. The city of Prague, with which Hus's name is associated as is Savonarola's with Florence and Calvin's with Geneva, is now, as one of the cities of Austria, staggering under the strain of this terrific conflict.

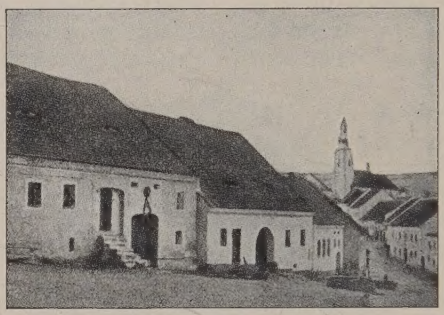
JOHN HUS

There are four churches in Prague connected with the American Board Mission, spiritual descendants of the great reformer. One-third of the men of these churches are at the front, serving with all bravery. Some are in prison, even so far off as Siberia. All the mission preachers in Southern Bohemia may be taken as soldiers, a new order making every man liable to serve until he is fifty years of age. This would mean, for example, that the important work in Vienna would be left with no preacher; the oversight now rests on the one minister so far remaining at his task, but likely soon to be called to the colors. Anxiety and distress are everywhere; food is continually mounting in price; even the missionaries know what it is to eat according to the bread tickets. All the congregations are weighed down with the desolations of the time; not only from the loss of livelihood through the carrying off of the breadwinner, but from the bitter tidings reported of one and another that may never come back.

In the face of such ravage, excitement, and suspense, what heart can they have or what opportunity for magnifying the life and work of their illustrious countryman? Large plans had been formed. Catholics as well as Protestants were to join in the celebration, for it was recognized that John Hus was a national hero, a true reformer of world-wide fame and influence; that his is the great outstanding name of Bohemia. Monuments were to be erected, schools established; by lectures, tracts, and papers the story of Hus was to be brought home to the hearts of the people. The revived spirit of nationalism having led to a growing appreciation of the Kralitz Bible, the classic and standard of the Bohemian language, 12,000 copies of this Bible were to have been presented to members of Parliament, civic authorities, and various officials, the vast majority of whom are Roman Catholics. Much if not all of this demonstration will have to be foregone, though we may believe that the lofty courage and unsparing devotion of heroic John Hus will prove a timely inspiration to multitudes of his countrymen on this 6th of July.

This is not the place for an extended review of Hus's life. We need only recall a few successive pictures of him: of the boy in the humble home at Husinetz, in whose garden the American Board today maintains a village chapel; of the university student at Prague, of but average attainment, studying in several departments—art,

philosophy, theology—and helping to support himself in his poverty, like Martin Luther after him, by singing in the streets and in churches; of the young man early revealing his intellectual power, moral earnestness, and personal charm, so that he was quickly made professor, then dean, then rector of the University. At the same time he was also preacher at the Chapel of the Holy Innocents of Bethlehem, the most popular and effective preacher of his day, the leading spirit in that Prague which was then one of the notable capitals of Europe.



BIRTHPLACE OF JOHN HUS

It was from this conspicuous pulpit that Hus began to utter the discourses which made him on the Continent the leading voice of the pre-Reformation era. He was frankly a disciple of Wyclif, whose teachings, in the intellectual commerce of the time, were promptly brought from the English to the Bohemian University. As herald of "the morning star of the Reformation," Hus shook Europe with the tremendous and revolutionary teaching of Wyclif. How closely the two were identified appears in a so-called "Missal of the Wyclifist," current at the time: "I believe in Wyclif, lord of hell and patron of Bohemia; and in Huss, his only begotten son, our nothing; who was conceived by the Spirit of Lucifer, born of his mother . . . who for us heretics descended into hell and will not rise again from the dead or have life eternal."

As foremost patriot as well as chief religious apostle of his time, Hus towered in Prague; leader of the Czech movement, preacher of righteousness, reformer; in the controversies engendered by the papal schism, he sided with his king against the archbishop; fearlessly confronted ecclesiastics arrayed against him, even contending with the pope himself.

At last came the Council of Constance (1414–18) and the spectacular trial of Hus. There were assembled the leading men of Europe, princes and potentates unnumbered, an overwhelming array of magnificence and power. Before them was haled the undaunted Hus, to be tried, condemned, tortured, and at length burned at the stake in a meadow outside the city wall. So passed from earth this loyal servant of Christ, singing hymns of praise and love while the flames licked his helpless body. When all was over, his ashes were thrown into the Rhine; his unfading name is cherished yet in Bohemia. His latest biographer writes[1]: "Among the Czech people his memory is again coming to honor. His spirit still moves to and fro across the old bridge of the Moldau and his voice may yet be heard again preaching in all the villages of his native land, Bohemia."

To those who would come closer to this heroic man and learn more definitely what was his message to his age, we commend the two volumes named below. Professor Schaff has done a timely service in thus portraying afresh the undying figure of the great martyr of Bohemia and in translating from the Latin his most important writing. The biography is a masterpiece; simple in style, straightforward in the relating of its story; it is easy to read, interesting and impressive. The treatise on The Church, Hus's best-known work, sets forth the re-

[1] *John Huss:* His Life, Teachings, and Death—After 500 Years. By David S. Schaff, D.D. New York: Charles Scribner's Sons. Pp. 349, with portrait. Price, $2.50 net.

The Church. By John Huss. Translated with notes and introduction by David S. Schaff, D.D. New York: Charles Scribner's Sons. Pp. 304, with index. Price, $2.50 net.

former's characteristic views on the authority of pope and cardinal, the power of the keys, the sufficiency of the Scriptures, and the limits of obedience to ecclesiastical authority. It is of prime importance among works on the church.

Professor Schaff closes his introduction with these words: "When the two principles emphasized in this treatise are given proper recognition—personal devotion to Christ and a daily life conformed to his teachings and example—the practice of Christian tolerance and all human tolerance will be advanced. Then will creedal union and ritualistic prepossessions be softened and the barriers of denominational self-sufficiency be broken down, barriers which, at least in part, have been erected on metaphysical definitions in theological matters or uncertain assumptions drawn from history concerning the ministry and the sacraments, for which no distinct warrant can be found in the pages of the New Testament. This treatise will have a mission today, if its pages promote the idea that devotion to Christ is the condition and the surety of Christian fellowship and coöperation."

With Hus's figure in mind, we may turn to regard the quiet work which for nearly half a century (forty-three years) the American Board has maintained in Hus's city of Prague. In November, 1872, two missionary families from America alighted at that capital; one of them, that of Rev. Albert W. Clark, D.D., is there yet. With the Clarks is now associated one other family, that of Rev. John S.

CHAPEL IN OLD HUS GARDEN AT HUSINETZ, AUSTRIA

Mr. and Mrs. Zelinka, assistants of the Austria Mission

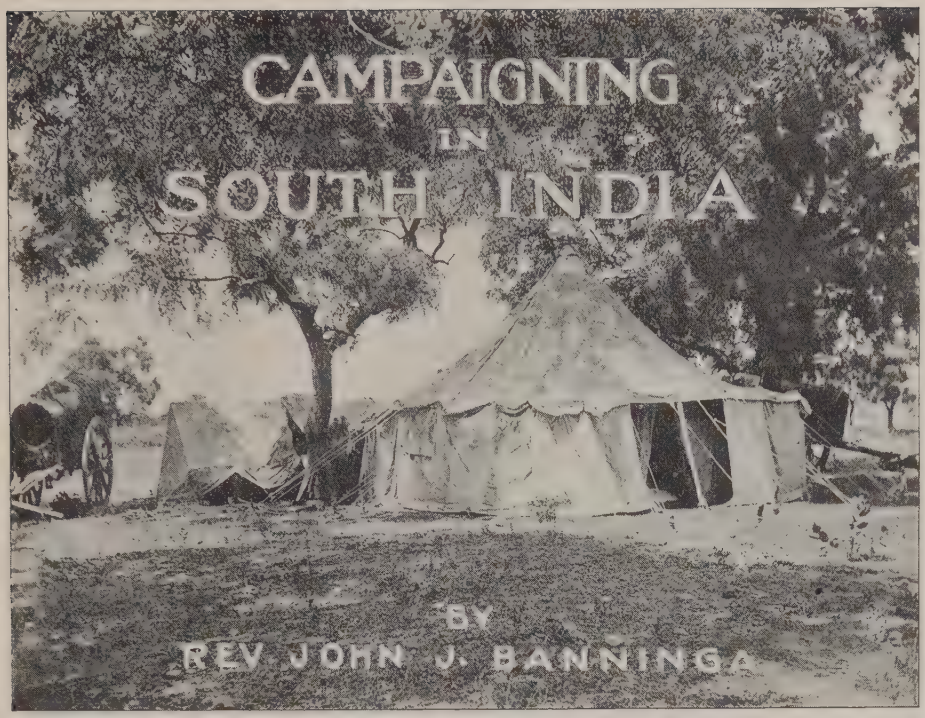
Porter. For the most of this long period two families have comprised the staff; at times there was only one. Grants to this Austrian Mission have been meager, its resources slender, yet it has grown marvelously; has reached out to occupy a dozen centers in Bohemia, Moravia, Croatia, lower Austria, and even across the border in Russian Poland. There are no less than seventy so-called outstations, with their little groups of Protestants, being watched over and encouraged; twenty-five organized "Free Reformed Churches"; as many preachers, and six or seven thousand adherents. Mission work in Austria aims to be purely evangelistic—to spread the spirit of a free gospel among priest-ridden peoples.

The entire expenditure of the Board last year on this mission was but $12,189.94. Yet by reason of the devotion and gifts of the people themselves, this small sum has made possible the nourishing of all these centers of influence, the activities of a score of Young Men's Christian Associations, the publication of millions of pages of effective literature, and (through the aid of the National Bible Society of Scotland) the circulation of the Scriptures through more than twenty colporters traveling up and down the land. The failure of the Scottish Society to keep up its contribution in this cramping time of war is one of the blows the mission has now to bear; the extra demands for sympathy and cheer press hard upon leaders thus straitened in their own resources. The need of relief is simply terrific.

The mission is inured to struggle. It has not been an easy task to gain foothold or opportunity. With difficulty at first was permission secured to hold any meeting; even a lecture on "Loving One's Neighbor." For weeks together a man with a gun and bayonet was stationed every Sunday before the chapel in Husinetz to keep away any one not an actual member—a situation which even in Christian America would have a deterrent effect on church attendance. Only such Roman Catholics as changed their religion and gave public notice of it were allowed to associate with the Free Church people. Little by little confidence and regard of Austrian officials have been won; restrictions have been somewhat relaxed and local communities view with favor the once suspected heretics.

The Austrian Mission presents one of the most striking evidences of the reflex influence of foreign missions. Setting out to carry a free gospel to the Bohemians in Austria, it has returned to bless the Bohemians in the United States. For while there are about 6,000,000 Bohemians in the Austrian empire, there are 5,000,000 of them in this country. Chicago is said to be the third largest Bohemian city in the world. The mission station in Prague is in touch with these people in no less than eight states of the Union; is constantly sending boxes of tracts, Sunday school lesson helps, booklets published in their native country to the aid of Bohemians in this land of their adoption. Men converted to the Protestant faith in Bohemia have in many instances become pastors of churches of their countrymen in one and another part of these United States. Two missionaries of the Board in Austria, Messrs. Schauffler and Adams, returned to this country to render monumental service in the work of evangelizing Slavic and Bohemian immigrants to America. During one period of five years the mission contributed six men as preachers and four women as lay workers among their countryfolk who had come to this land.

If July 6, 1915, is an unfortunate time to celebrate in Prague the memory of John Hus, it is a good time for us in peaceful America to recall the superb and sacrificial devotion of the man to Jesus Christ and his gospel, and to highly resolve that we will not desert but rather heroically maintain the mission which in the spirit of Hus stands for a free church in a free land and for the direct access of the disciple to his Lord.



THE work of the Union Theological Seminary is over as far as classes and examinations are concerned. The men are now in camp, preaching the gospel to the villages in the Konganadu Mission field. This is the field worked by the Madura Home Missionary Society, and I sent the students up there for the twofold purpose of helping the workers in a special effort to reach great multitudes for a short time and also of enabling the students to get into personal touch with the work, so that they will be able to speak intelligently about it when they get back to their own fields.

The day following the closing exercises of the Seminary, we started off on an itineracy. We left Pasumalai by train at 11 A.M. and arrived at Vadamadura at about 2 P.M. It was a sight to see the twenty-one of us get down with all our luggage. Camp cots and cooking utensils were mixed with violin boxes and steel trunks. But the men pitched in with a will, and it did not take long to stow away all the stuff in the four bullock carts that were waiting. Mrs. Banninga and I got into one cart, with our light baggage, and started off for the Travelers' Bungalow at Eriyodu, six miles distant. The men walked, stopping at the villages along the way for preaching and the sale of literature. I wish that you could have traveled that six miles with us in our springless bullock cart. But the road was fairly good, and with a lot of straw and a mattress under us we managed to be fairly comfortable. Had the cart been going more than three miles an hour, the bumps would have seemed more emphatic; but we hit them more or less easily and so escaped bruises.

We found the bungalow very comfortable. It had only three rooms, but that was all that we needed, as we ate and slept on the veranda. The weather was tempered by a light breeze and we really did not suffer at all. We stayed there two nights only. On Good Friday we went to several Hindu villages for street preaching, and then to a village

where there is a Christian congregation of about twenty-five people. We had a pleasant little service with them in their thatched prayer house. They were poor and uneducated, having come over but very recently, but the light of Easter shone in their faces.

The following morning we were up at five and ready to start for the next camp by 6 A.M. This place was Koilur, the center of the Home Missionary Society's work. There are as yet no Christians in this center, but there is a good school and there are several inquirers. On Easter Sunday morning

THE STUDENTS AND THEIR BAGGAGE, PASUMALAI

we were up at three, in order to go to a service in the chapel at Thangachiyammapatti. There is a nice congregation there; they had to have their service at that time because they have not yet been released from the semi-serfdom in which they are held by their Hindu masters, and so they must work on Sundays at watering the gardens of the landowners. Some day, soon, we hope, they will be free to work where they please, and then there will be no trouble about Sunday work. But they are good enough Christians now to want their service, even though they must get up in time to be in church before 4 A.M. in order to have their service all over before daylight, when they must go to the fields. How many of us would do that? I have been to "sunrise prayer meetings" in America, but this meeting was so long before the sun thought of coming up that it could hardly be called by that name. The moon was still high in the sky, and when we came out of the meeting Venus and Jupiter were both shining in the east as the star of Bethlehem must have shone on the first Christmas morn.

The Evangelistic Campaign is making steady progress. We have found it a much more difficult and larger task than we anticipated. To move a body of 150,000 people, separated by long distances and speaking three different languages besides English, is no easy task. But the leaders have taken hold in earnest and special meetings have been conducted in many places. The next four months will see still greater activity. All this present effort is for the awakening of the churches, and the first definite work among non-Christians will begin in September, when the week of Simultaneous Evangelism will be celebrated. It is the intention that every member of the United Church of South India shall go out that week for definite personal work among his non-Christian neighbors and relatives. A special message will be prepared, so that even the most ignorant and illiterate of our members will have a definite story to tell. The week of evangelism will be preceded by careful preparation in the villages selected for this work, and it is hoped that many will come out definitely for Christ in that week. There are multitudes around us who are more or less convinced that Christianity is true and who would come out as Christians if it were not for various reasons. We hope that many such will be brought to definite decision by the work of that week.

May I here definitely ask you to become an "intercessor" for the Evangelistic Campaign that we are conducting? In a letter received from the secretary of the campaign in the Fukien Province in China, where Mr. Eddy did such great work in Novem-

ON TOUR IN THE MADURA MISSION

Upper picture: Preaching to a group of villagers. Lower picture: The Home Missionary Society's School at Koilur

ber last, I was told that they had sent out over 7,000 letters asking the friends of the work to become intercessors, and that they considered that the real source of their strength and success. If each reader of this article will pray daily for a great blessing upon our efforts here in South India, I am sure it will mean much of strength and power to those who are carrying on the work. We want especially that there shall arise among us an Indian evangelist of real power. When such a man comes to convict the Indian Church of sin and to inspire all to definite personal service, I am sure there will be a wonderful ingathering from among those now without the fold.

THE CANDIDATE GROUP FOR 1915

(Key to picture on opposite page, giving the college and training schools and the destination of the new missionaries.)

1. Mr. Sherwood F. Moran, Oberlin and Union, to Japan (1916). 2. Miss Ursul M. Reeves, Oberlin, to Japan (1916). 3. Miss Marjory Whitney, Hillsdale and Columbia, to Japan. 4. Mr. Marion E. Hall, Hillsdale and Union, to Japan. 5. Mr. Douglas M. Beers, Harvard, to North China. 6. Mr. Emory J. Woodall, Wake Forest and Newton Theological Institute, to North China. 7. Miss Dora M. Barnes, Mt. Holyoke and Johns Hopkins Training School, to Western Turkey. 8. Miss Elizabeth Waddell, University of Minnesota, to Foochow, China. 9. Miss Madeline C. Waterhouse, Oberlin and Hartford School of Religious Pedagogy, to Japan. 10. Miss Margarita Wright, Mt. Holyoke, to Spain. 11. Mr. Charles H. Riggs, Ohio State Agricultural College and White Bible School, to Albania. 12. Miss Grace Frederick, White Bible School, to Albania. 13. Miss Julia M. Rau, Shurtleff College, to South Africa. 14. Mr. Arthur F. Christofersen, Shurtleff College and Crozer Theological Seminary, to South Africa. 15. Miss Dorothea E. Kielland, Cornell, to South Africa. 16. Miss Katie Wilcox, Mt. Holyoke, to Madura. 17. Miss Miriam A. Barstow, Framingham Normal (1916). 18. Mr. James Hunter, Schools, Coventry, Eng., and Brockton, Mass., to West Central Africa. 19. Mrs. James Hunter, Schools, Brockton, Mass., to West Central Africa. 20. Mrs. Edith Reed Smith, Mt. Holyoke, to Western Turkey. 21. Miss Josie E. Horn, Carleton, to Shansi, China. 22. Miss Rebekah Wood, Mt. Holyoke, to Spain. 23. Mr. Henry H. White, Massachusetts Agricultural College, to Eastern Turkey. 24. Mr. Daniel A. Hastings, Butler College and University of Chicago, to West Central Africa. 25. Mr. Earle H. Ballou, Yale and Hartford (1916). 26. Miss Thelma G. Havens, Middlebury and Kennedy School of Missions (1916). 27. Miss Mabel L. Chase, University of Colorado and Hartford School of Missions, to Madura, India. 28. Miss Adelaide Fairbank, Mt. Holyoke, to Marathi, India. 29. Miss Alzina C. Munger, Carleton, to Shansi, China. 30. Miss Elizabeth D. Nash, Boston University, to Foochow, China. 31. Rev. James M. Hess, University of Pennsylvania and Divinity School University of Chicago, to Madura, India. 32. Miss Alice Cary, Wellesley, to Japan. 33. Dr. Amy A. Metcalf, Colorado College and Woman's Medical College of Pennsylvania, to North China. 34. Mr. Lloyd L. Lorbeer, Pomona and Union, to Madura, India. 35. Miss Maude Bowman, Knox, to Shansi, China. 36. Mrs. Theodore D. Riggs, University of Colorado and Kennedy School of Missions, to Western Turkey. 37. Mr. Theodore D. Riggs, Colorado College and Kennedy School of Missions, to Western Turkey. 38. Mrs. James M. Hess, Rhode Island Normal, to Madura, India. 39. Miss Minnie E. Carter, Connecticut State Normal, to South Africa (1916). 40. Miss Adelle L. Tenney, Wooster Conservatory of Music and Cleveland Kindergarten Training School, to North China.

THE CANDIDATES' CONFERENCE OF 1915. (See names on page preceding)

NEW MISSIONARIES IN CONFERENCE

THE week of May 19–25 was a busy one at the offices of the American Board, for in it was held the annual gathering of newly appointed or prospective missionaries for conference with the secretaries and officials of the Board. The attendants numbered forty-three; twelve who are under appointment were excused from coming to the conference; nine of this year's recruits had already sailed for their fields. Thirty-one colleges and universities, six theological seminaries, five medical schools, and various other institutions for special training have shared in the preparation of the group of young folks who came from all sections of the country—from California to Maine, from the Carolinas to Minnesota.

This year's conference was marked by more social intercourse than has sometimes been the case. On the opening day the conference luncheon was attended by the young people and the secretaries and officials of the American Board and of the Woman's Board, while later in the afternoon an informal reception in the Rooms of the Woman's Board helped to promote acquaintance and friendly interest. On May 21, after a "personally conducted" visit to Harvard University and other famous places in Cambridge, the conference members and invited friends were guests in the home of President and Mrs. Edward C. Moore at a reception and supper, followed by an evening's entertainment which included brief addresses by Dr. Moore and by Professor Johnston Ross, of Union Seminary, and delightful music by Mrs. Moore. On the closing afternoon all the group were introduced to the members of the Prudential Committee. A memorable occasion was the devotional service for the new missionaries by themselves in the chapel of Central Congregational Church, Boston. This was followed by the celebration of the Lord's Supper, Rev. Willard L. Sperry, pastor of Central Church and a member of the Prudential Committee, officiating.

On Sunday morning, May 23, a commissioning service was held in Eliot Church, Newton, where, after a sermon by Rev. H. Grant Person, several of the new appointees received their formal commissions as missionaries of the American Board from the hands of President Moore. In the evening a farewell service was held in Second Church, Dorchester, Home Secretary Patton giving the Charge to the Churches, Mr. F. O. Winslow, chairman of the Prudential Committee, saying Godspeed to the new missionaries, and the young people themselves expressing in a sentence or two their messages as they turned their faces toward their life work.

This year's recruits included several members of well-known missionary families; two grandsons of Dr. Elias Riggs, the famous linguist, who translated the Bible into Bulgarian, Armenian, and other tongues, and who wrote more than 400 hymns for the mission churches in the Nearer East, are among them. Mr. Theodore D. Riggs has been successfully practicing law in America, but has now decided to join the other members of his family (three brothers and two sisters) on the mission field; with his wife and little son he will go to the Western Turkey Mission. Mr. Charles H. Riggs, a graduate of Ohio Agricultural College, goes to Albania to teach scientific farming as well as to engage in regular missionary work. Mr. George DeForest White is son of President White of Anatolia College, while others in the missionary succession are Miss Adelaide Fairbank and Miss Alice Cary, daughters respectively of Rev. Edward Fairbank, of India, and Rev. Otis Cary, of Japan, and Miss Margarita Wright, daughter of Rev. Alfred C. Wright, of Mexico. Miss Wright has been in Barcelona, Spain, and will return there.

Dr. Mark H. Ward, scheduled for Central Turkey, also has a missionary background; his father was Treasurer of the Board, his mother served in Turkey, three of his sisters and two of his brothers are now or have been in the service of the Board. Another man with fine heredity is Mr. Daniel A. Hastings, a native of Jamaica and grandnephew of Warren Hastings, the first English governor general of India. Mr. Hastings, who has been studying at Chicago University, is designated for West Central Africa. A practical printer, Mr. James Hunter, is also going to West Central Africa, where Bibles, school books, and a dictionary for the Ovimbundu will be run off the press as soon as may be after his arrival. Still another reënforcement for Africa is Miss Dorothea E. Kielland, holder of a B.S. from Cornell, who goes to Inanda Seminary and will make a specialty of teaching domestic science and home-making to the Zulu girls, under the Woman's Board of Missions. Dr. Amy A. Metcalf, of Colorado College and the Woman's Medical of Pennsylvania, goes to the Woman's Union Medical College at Peking, under the Woman's Board of Missions of the Interior. She is the first doctor to be sent out on the Rockefeller Foundation.

It is quite impossible to characterize all the company, but the average in physical fitness and in special preparation appears to be high, while in several cases the providential leading of the worker to his work seems evident.

WHEN THE RED CROSS FLAG WENT UP IN VAN

This photograph was taken just before the Red Cross flag, seen in the background, was raised over the American Hospital Building in Van. Seated, from left to right, are the Meharif Mudir; the director of the Ottoman Bank, M. Algardi; His Excellency, Shefik Bey, the acting Vali; Burhannedin Bey, commander of the Gendarmerie; and M. Amiragli, comptroller of the Ottoman Bank.

The gentlemen in the first row, standing, are Spirito Effendi Jamgochian, assistant head of the Board's School for Boys; Signor Sbordoni, Italian consular agent; Rev. E. A. Yarrow, of the Board's evangelistic work; Cozme Effendi Mektubji Bey; Armenag Effendi, vilayet interpreter; at the end of this row stands Miss S. M. L. Bond, superintendent of the hospital. Dr. Ussher, with the Red Cross button in his coat lapel, looks out from behind two of the nurses at the right. The kavass, or guard, of the Italian consulate is near the center of the group, behind the interpreter. The others are nurses who have been caring for the sick in the American Hospital.

The missionaries gave a reception to the officials and other guests. Dr. Ussher made an address in Armenian, which was translated into Turkish by the official interpreter. The Vali followed with an address of appreciation of what American missionaries are doing for the people all over the Ottoman Empire, and for what the American National Red Cross Society is doing to alleviate sufferings caused by the war. The flag was hoisted by a deputation of Boy Scouts. The guests went all over the hospital, every bed in which was occupied. The military commander sent a cordial note expressing regret that he could not be present, and the Defrerdar Bey, though he had been indisposed for some days, attended the exercises.

THE big temple grounds, where is held the great fair of all the year, are only about two blocks from our home at the Goodriches. Here the merchants bring their wares and display them for sale at regular intervals through the year, but just before the New Year the temple grounds present a wondrously gay spectacle. We could hèar the band playing, the toy whistles and drums sounding, and the cries of the salesmen's songs. Long before we reached the gate, we fairly elbowed our way through the eager crowd of 'rikisha men outside the court, scarcely took time to glance at the booths of feather dusters and baskets that lined the entrance alley, merely caught the chattering of the birds tied to their twigs outside the bird shops, as we

THE PERSIMMON MAN, PEKING

pressed into the busy, humming crowd within. There it was, a great bargaining mass of people.

Oh, yes, the displays of brasses, shoes, combs, old clothing and new clothing, useful things and playthings, were all most interesting, but I think every one of you would have gone right along with us through the flower-bedecked crowd to the place where the band was playing and the sleight-of-hand performers were doing their tricks, and where only a curtain and a soldier at the entrance kept curious folks from the exciting show within.

You might have parted company with us at this point; but we joined the crowds of women who were making fond and meditated purchases at the gorgeous flower booths. There were flowers for your hair, flowers for the New Year's festival, flowers for the little girls' topknots, flowers for everything. There were lilies, cherry blossoms, chrysanthemums, and many, many kinds that I think have a family classification only in the paper variety. We knew full well our own tastes were not to be trusted to make proper selections, so we stood aside and watched the painstaking purchases of the women, caught some of their most fetching phrases, then tried our hand at bargaining for paper flowers. We laughed as we thought of what American friends would think of us, could they see us with those big clusters of gay paper flowers pinned to our coats.

Our childhood days never knew the joy of flying a Chinese kite, but I should think every child in Peking has received one for his New Year's gift; men, women, and children are out flying their new treasures. They are wonderful figures of men and dragons, birds and fishes, saints and demons. The air is full of them, and according to the story that was told us, the evil influences of winter are all climbing up the kite strings and sailing away into the air; when they have all escaped, fair spring can come with her warm days and blossoming plants.

STREET SCENES ON MARKET DAY, PEKING

Sleight-of-hand performers, brasses of all sorts, and a traveling food shop

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1914	$11,144.38	$2,408.57	$942.13	$4,495.69		$1,376.50	$20,367.27
1915	15,579.18	4,096.92	602.28	2,189.75	$5,000.00	1,256.50	28,724.63
Gain	$4,434.80	$1,688.35			$5,000.00		$8,357.36
Loss			$339.85	$2,305.94		$120.00	

FOR NINE MONTHS TO MAY 31

1914	$201,294.79	$30,353.25	$10,387.12	$120,334.84	$6,564.80	$16,977.68	$385,912.48
1915	200,725.12	23,503.67	11,503.30	142,121.71	27,300.00	16,683.62	421,837.42
Gain							
Loss	$569.67	$6,849.58	$1,116.18	$21,786.87	$20,735.20	$294.06	$35,924.94

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1914	$217,088.30	$92,110.38	$9,051.42	$318,250.10
1915	209,780.53	98,742.85	9,441.75	317,965.13
Gain				
Loss	$7,307.77	$6,632.47	$390.33	$284.97

GOOD NEWS FROM THE TREASURY

How can we express our gratitude and our sense of relief when the Treasurer hands us a monthly report like the one for May! There are so many months when only by a strong effort of faith can we keep up our courage, that when the facts themselves are encouraging the rebound of our spirits is very marked. We have such a month to report. May brought an unusual number of gifts from the churches, and in so many cases the figures were ahead of those of a year ago that we show a gain of $4,434.80, which nearly wipes out the accumulated loss of the previous eight months. The churches for the first three quarters of the year are only $569.67 behind. This is immensely encouraging, the best possible sign. Next to this in significance comes the gain of $1,688.35 from individuals. We are sorry for a slight loss in the Sunday schools and young people's societies, but we are sure this can be made up.

Under ordinary circumstances the nine months' showing would seem to

indicate a successful ending of the year, but readers of the *Herald* know better. They know that there are unusual war expenses on account of the rapid increase in the price of food, the falling off in tuition fees from pupils in our schools and in our native contributions. We are earnestly hoping that government grants in India and Africa may not be diminished, but we are facing a grave danger in that direction. It is going to be a year of hard financial conditions, and the call for sacrificial giving is loud and clear. Thank God, this call is being responded to, as the figures show. What a loyal constituency we have! What splendid devotion! The spirit of the missionaries in these heroic times is being duplicated here at home. Our hope lies in the increasing demonstration of that fact. So let us all keep on to the end; let us lose no chance to stir up our churches and our personal friends; and when August 31 comes and the books are closed on another year of the Board, we can join in the big rejoicing.

THE AMERICAN MISSIONARY ASSOCIATION AND THE AMERICAN BOARD IN PARTNERSHIP

In 1883 there was an adjustment of work between the American Missionary Association and the American Board by which the Association withdrew from Africa and took over the work of the Board among the Dakota Indians. Incidental to this transfer the income from the Avery Fund, which had been given to the Association for work in Africa, has been paid to the Board during all these years, and by the Board has been applied to the "General Work Fund" in Africa. The income has amounted to about $4,000 per year. In order that the partnership may be more specific, an arrangement has just been entered into between the two societies by which the Avery money is to be applied towards the salaries of certain missionaries in the West Central Africa field.

These missionaries are: Rev. and Mrs. Woodside, senior missionaries at Ochileso; Dr. and Mrs. Stokey, medical missionaries at Ochileso; Rev. D. A. Hastings, recently appointed; and Mr. and Mrs. James Hunter, to be located at Kamundongo, Mr. Hunter to take charge of the printing department. Thus this fund, left so long ago by a friend of Africa, will be bearing fruit today in a most promising field and through a variety of agencies—evangelistic, medical, industrial. The American Missionary Association may rejoice in the good work it is doing in the Dark Continent, while the American Board takes deep satisfaction in the splendid success of the Indian work.

A MISSIONARY PROGRAM FOR THE SUMMER MONTHS

In the summer months interest tends to lag among young people. The more serious spiritual topics of winter may be varied by a change of method and theme in July and August. Here is a suggestion that will stir interest among groups of young people in Christian Endeavor and Sunday school classes.

Send to each district office for a supply of "The Social Aspects of the American Board's Work," a pamphlet of thirty pages, attractively printed and illustrated, showing the broad, practical lines of modern missionary work, such as hospitals, schools, and colleges, the fascinating industrial training, the work of the translator, explorer, and pioneer.

In your next meeting have a strong speaker outline the pamphlet in an attractive way, suggesting its story and stimulating the desire to read it. Show the supply of pamphlets on the table at the front of the room and give hints of the interesting program that is in store for the next meeting. Explain the plan for enrolling the members of a Reading Circle. Show that the reading is to be done at home during the week and that membership

implies no extra session, but insures a most successful program meeting to follow. Then ask on the spot for the raised hands of all who will join the Circle, distribute the pamphlets, and suggest plans for increasing the attendance at next week's session.

The outline of a program is suggested in the pages at the back of the pamphlet, so that leaders will have no difficulty in supplying a very interesting session. After the program is concluded, ask the members to point out the most interesting news items brought to them by the reading, and encourage an open discussion of the theme, "What Phase of Missionary Work Interests Me Most."

If the meeting succeeds by its novelty in stirring new interest, select another pamphlet and carry out the same plan, for the supply of the reading matter is unlimited. We would earnestly recommend the last number of the Envelope Series, entitled, "The Work of Their Hands." This outlines the work of our industrial missions, and to many readers will furnish an open window into a new world of missionary facts.

A brief, four-page leaflet has been prepared explaining this Reading Circle plan, and we will gladly send it to you if you want to read it. It is suggested that in ordering pamphlets you should send a remittance of perhaps a cent or two to help the Board pay for postage and part of the printing bill.

HIS HARVARD DEGREE

Baron Kentaro Kaneko, a member of the house of peers and one of the authors of the Japanese constitution, was educated in the Boston public schools and at Harvard University, from which he afterwards received the degrees of both bachelor and doctor of laws. On one of these occasions President Eliot gave a dinner in his honor, and said to him: "Harvard has conferred on you its highest honor. We can do no more. But I understand there is a son in your family. We claim him as a future recipient of the degree we conferred upon you. I trust he will come to us and be a worthy successor of his father."

The baron returned to Japan and told his wife and little boy of the incident. It made a great impression on the child. Whenever he was naughty his mother could always insure good behavior by saying, "If you are not good you will not receive the Harvard degree."

In course of time came the war with Russia, and the baron prepared to visit the United States on important business for his government. "When do you start?" asked his wife.

"In a week," he replied. Whereupon the little son exclaimed:—

"Then, papa, I must go with you and get that Harvard degree."

He is now a student at the Nobles' School in Tokyo, and on his graduation will enter his father's college.

A FETCHING APPEAL

In our last News Bulletin we spoke of a village in India where the people were pleading for teachers in order that they might become Christian, and where the missionary, Mr. Edwards, was obliged to decline the request for lack of $60 per year for the teacher and $50 with which to build a church. We spoke of this, not to appeal for money, but to reveal the extraordinary situation in India today. But we were not surprised to have some ten persons write us on the subject, oversubscribing the above amounts several times. We are gratified to have these friends send their gifts with the statement that they would not diminish their regular contributions. Several contributors remarked with surprise upon the fact that $50 will build a church in India and $60 support a teacher for a year. One wrote: "I cannot understand how a paltry $60 can do it. But the Lord fed a big crowd upon two small fishes, so I hope that his blessing will make this offering do some good to the needy of the earth."

FOREIGN DEPARTMENT

TURKEY

Russian Rule in Van

It was a stirring hour in the Board Rooms on the morning of June 11, when word was received from Van. The last message before this was by postal card and was dated April 5. Since then the newspapers had announced that the Russian forces had occupied Van, a fact which gained in probability from the break in communications. The word that came June 11 was from the State Department at Washington, repeating a telegram received from the American ambassador at Petrograd, who in turn reported a telegram received from Dr. C. D. Ussher at Van, asking that the American Board be notified that general assistance was urgent, that Mohammedans were starving, that about a thousand of them were being sheltered in American buildings, that the missionaries were ready and able to render assistance as provided, and that the Americans in Van were safe.

This telegram settled several uncertainties. Coming by way of Petrograd, it confirmed the report that Russia had occupied Van, and in so far substantiated the claim Russia is making to have gained control through northeast Turkey. The line of communication now through that vast territory is via Russia.

With the Russians ruling in Van, we learn that the Americans are safe. This disposes of the wild rumor, never credited at the Rooms but reported in the press, that Rev. E. A. Yarrow had been killed. Here is recent, definite, and unqualified assurance that our entire missionary force at that station is not in danger. We were confident that they were being protected under

VILLAGE MEN, VAN

the Turkish government of the city; it appears that they are equally safeguarded under the Russian authority.

Furthermore, here is fresh evidence that the missionaries are the friends and benefactors of all the people among whom they dwell. A few weeks ago the word from Van was of the missionaries' effort to protect the harassed Armenians from attacks by Kurdish and Turkish forces. Now we learn that they are sheltering Turkish sufferers in the day of their defeat and are seeking to render relief to starving Mohammedans. What a turning of the tables! The mission is always the friend of the destitute and the oppressed. It is safe to assume that in the hospitals at Van there are now Turks, Armenians, Kurds, and Russians, all receiving the same kindly and skillful care at the hands of the medical missionary force. The post cards which came from Van in the last of March and the first of April reported both mission and military hospital filled, Dr. Ussher going about with a broken rib performing operations and looking after everything; primary schools, girls' schools, and Sunday schools were all flourishing. It was a busy and devoted station; we may be sure it is no less busy and devoted today.

⚜

Visits of Ceremony in Marash

In a letter written in late April, Rev. Edward C. Woodley, of the Marash Theological Seminary, comments on the amazing number and variety of the demands upon a missionary in Turkey. He says:—

"When some particularly knotty and unexpected problem has arisen and been solved, I wonder what else is possible. It would seem that we had reached the limit in variety of problems, but the limit recedes as we move forward.

"Today is the anniversary of the accession of His Imperial Majesty the Sultan, and this morning, dressed in our best clothes, Mr. Lyman [Rev. James K. Lyman, professor in the seminary] and I fared forth to pay our respects to the government. It was quite a brilliant affair. The officials were all in uniform and made a fine showing. We were received very kindly as we moved from the office of one official to that of another. We also called on the Military Mission, which has been in Marash for some weeks."

⚜

As Matters Stand in Oorfa

Rev. Francis H. Leslie sends a comprehensive statement of conditions in Oorfa, where he and Mrs. Leslie are the only missionaries on duty. They are evidently persevering in all possible lines and keeping the mission affairs moving as well as they can under the numerous handicaps of the times. Mr. Leslie writes:—

"Though our handkerchief industrial work has been closed ever since last August, our other lines of work are continuing and are even much better than we had hoped for. Touring is practically out of the question for us, as we are the only mission family in Oorfa and cannot leave the place during these uncertain times; but the regular church work goes on in Oorfa and its immediate environs, and the churches here really show a deeper spiritual interest than they have at any time since I have been in Oorfa. Eleven united with the First Church here at Easter time, all on confession, of whom six were young men, two of whom are college graduates and teachers in the high school. These young men uniting with the church have had a good effect on the young Armenians of atheistic tendencies.

"The work of our boys' industrial school continues, though, owing to the great decrease in orders for articles, we were unable to increase the number of students as we had hoped to do this year; and we may have to send some of our best students away before the completion of their course of training because of inability to support them longer in the orphanage, owing to the

PLOWS USED IN AND NEAR VAN

decreased receipts for expenses of that institution.

"Our school for the blind has the same number of students as last year and is continuing its work very well, though the head teacher is in Perkins Institution, in Massachusetts, taking advanced training. The assistant teacher, with the aid of a good matron, conducts the school very well.

"Our orphanage is in bad condition because of falling off in receipts for support of the orphans. We have received no money for the orphanage this year and not even for the last six months of 1914. If the National Armenia and India Relief Association cannot send a remittance for the support of its orphans in our institutions for at least the year 1914, by the end of the present school year we shall be obliged, from sheer inability to keep the institution running any longer, to close the orphanage. This would not worry us so much if the orphans were mostly large boys at least almost able to earn their own living, but the fact that the majority of our orphans are quite small boys causes us much anxiety on this account.

"The closing of our orphanage would have a serious effect on our industrial high school, as it would practically destroy the ability of that institution to educate village boys—the very ones who need industrial education the most. At present we have boys from Hadjin, Aintab, Marash, Antioch, Kessab, Hassan-Beyli, Severek, Jibin, Khuder-Bey, Viran-Shehir, Harpoot, besides those from villages in the immediate vicinity of Oorfa, who are able to study in the industrial school because of being in our orphanage; and we hate to turn away such a representative company of students from practically the entire field of Central Turkey Mission before they have finished their course of training."

AUSTRIA

Half a Pound of Bread a Day

After forty-three years of work in the Board's mission at Prague, Dr. Albert W. Clark reports another and surely an unpleasant addition to his list of experiences as a missionary. His letter, though somewhat censored, records the fact that the missionaries as well as all citizens are obliged to use bread and flour tickets entitling each

person to half a pound of bread for all day. This may be dark bread or of mixed flour. Many things are not to be had at all. "Clothing has gone up in price and epidemics are hovering near. We dread the warm weather, when there is sure to be appalling disease. Where can we go, if driven out for want of food or because of epidemics?"

INDIA

Busy Days at Mahableshwar

During the hottest, most unhealthy weeks of West India's year, the members of the Marathi Mission spend a part of their time at Mahableshwar,

THE CARETAKER'S WIFE BY THE WELL

The Indian woman who looks after the mission bungalow at Mahableshwar

a hill station in Satara District. This place is the principal health resort of the Bombay Presidency and is 4,500 feet above sea level, on the summit of the Western Ghats. In the rainy season it is quite unbearable (its average annual rainfall being 292 inches), but during the spring and autumn it is the official retreat of the governor of Bombay with his staff.

The representatives of the Board who went out last fall made acquaintance with Mahableshwar this spring, and a letter from Miss Ella C. Hoxie, who is to be associated with Miss Millard in the School for the Blind in Bombay, describes some of their impressions and their activities there. It was at Mahableshwar, in the little brick church, that the marriage of Dr. Eleanor Stephenson, of the Woman's Hospital in Ahmednagar, and Prof. W. S. Picken, of the Boys' High School in Bombay, took place on April 19 last. Miss Hoxie writes:—

"This is a lovely place up here. The woods are *real* and the dry leaves crackle under foot; the birds sing until they're out of breath, the white mists rise from the valley, and the sun sinks in the ocean beyond, leaving his golden reflection on its surface.

"Language school is in session and keeps us busy. We walk a mile and a half to the school and class begins at 7.30. With two classes and a pandit *plus* three or four hours' study, it almost fills the day. I had two pandits for a while, until everybody got most decided about it, and I had to drop one in self-defense. The language is becoming a *little* easier and I begin to see a ray of sunlight through the clouds.

"My pandit, a Christian, told me the other day that there is a difference between the old and the new type of missionary, in that the old type went to the people's homes more than today's missionaries do. There is some truth in this, and I hope to get into the homes very frequently when I get to Bombay. There are so many 'first' duties that there is need for careful selection of the most important. I have big hopes for raising funds for permanent school buildings in Bombay. Just how I don't know yet, but they are so much needed. So many children who want to come to the Christian schools are turned away because there is no more space in the small, crowded rooms they have at present. The little faces are just as eager as those of American children, and I insist that child nature

A PICNIC AT MAHABLESHWAR

is the same the world over. The interests are much the same, and when once that interest is aroused there are wonderful possibilities.

"Mission meeting began today and will last a week. Mr. Clark, Dr. Hume, and Dr. Ballantine spoke on 'The Methods and Principles of Jesus' Teaching.' The talks were an inspiration and we felt the dynamic power of their lives for Christ."

✠

PHILIPPINES

Baseball in Mindanao

Rev. Robert F. Black, of Davao, on the island of Mindanao, gives an interesting glimpse of young life on his field. He says:—

"Our mission school among the Bagobos was invited to an athletic meet with the three public schools of the new municipality of Santa Cruz. Our healthy mountain boys took two out of three games of baseball and got first in most of the track events. In the hundred-yard dash our fellows took first and third. The boys are very happy, for this is the first time they have participated in a meet, and the public schools on the coast are very imposing, composed largely of Filipinos."

JAPAN

Stories from Sympathy House

One of the best known features of mission work in Matsuyama is the Factory Girls' Home, known in Japan as Dojo Kwan, which being translated is "Sympathy House." It was established some fifteen years ago for the shelter and teaching of a few of the hundreds of girls, some scarcely more than children, who work in the big spinning and weaving mills in Matsuyama. These big factories at first opposed the plan; now they contribute toward its support, as does the government itself.

Sympathy House has now a night school and a shop, in which some of the poorest girls weave a special kind of cloth. It is still, as it has been from the start, under the superintendence of Mr. Omoto, a devoted Japanese Christian, in coöperation with Miss Frances H. Parmelee, of the Woman's Board of Missions of the Interior. A recent letter from Miss Parmelee says that Dojo Kwan (she always uses the Japanese name) "has opened an immature little kindergarten in addition to its other work, and is flooded with applicants. It will probably accept only fifty children in the kindergarten, but

in the Sunday school opened in connection with the kindergarten there are 125 children already, although on the same street, in a distance of less than a mile, there are already three other Sunday schools—one of ninety and two of fifty scholars each. I believe there could be a good-sized Sunday school in every block of this city, with the children glad to come!"

Miss Parmelee goes on:—

"Mr. Omoto, of the Dojo Kwan, just came in with a parcel to show me. He had received it an hour before from

FACTORY GIRLS' HOME, MATSUYAMA

Main building, front entrance; office, dining room, and kitchen below, dormitory above

an association for the promotion of the weaving industry here. Our Dojo Kwan girls are all weaving girls now, you know. Out of 2,000 employees of weaving girls the company had given to thirty a similar gift, an engraved silver cup. To five of the thirty there came also a document, a sort of reward of merit, stating that in which they excelled—a certificate perhaps it should be called. This one to Mr. Omoto was the finest of all, stating the fact of his having this house for the express purpose of employing poor girls, teaching them to weave, and training them morally and mentally, and saying that the cup was to express their appreciation of and gratitude for his work for the girls and for turning out the best quality of this weave of cloth. Mr. Omoto likes the certificate better than the silver cup.

"This afternoon Mr. Omoto learned from Miss Hoyt (principal of the girls' school and the night school) that a young woman, thirty years old, was applying to enter the girls' school, as she had come to feel that she wanted more education. She had plenty of money to guarantee her bills—500 or 600 yen or so. She could enter the Ken girls' school, but she wanted to come to a Christian school, although all her family were strong Buddhists—and why? Because five or six years ago her younger sister was in our Dojo Kwan and working in the spinning factory. Though the family were well to do and there was no need of the girl's going out to work, she was sent because she was so wild and wicked that none of her family would keep her. She was at the Dojo Kwan some time and then went home. She seemed to turn over an entirely new leaf, and in two years after she was in the Dojo Kwan she was well married. The whole family were delighted at the change in her, and on the occasion of the festivities and the giving of red rice to friends they brought the very first to Mr. Omoto, saying that it was all owing to his work for the girl that she had been reclaimed and made into a decent, respectable person.

"Now her older sister, thirty years old, wants to study in our school. It is an unheard of thing that a woman so old is anxious to study, is willing to study, is not ashamed to go to school!"

*

CHINA

Inquisitive Boys at Paotingfu

The missionaries at Paotingfu are being put to it to keep up with the stirring of mind in their region, according to a letter received from Rev. Elmer W. Galt:—

"If any of you have doubted whether there is wisdom in a man's securing a theological education before coming to the mission field, I commend to your thoughtful consideration the following list of questions. They are what I was able to remember afterwards of a volley of questions crowded into a half-

hour of Sunday school lesson period. The boys who asked the questions are a class of first-year academy pupils, ages about fourteen to sixteen. I had not long been their Sunday school teacher.

"In their asking there was doubtless a little of the spirit of wanting to test the foreign pastor; yet the eager attention plainly showed that the prevailing atmosphere was one of keen desire to know how the questions were to be met. These are the questions:—

1. What proofs are there that Christianity is the true religion?
2. How do we know there is only one God?
3. Aren't Jesus, the Holy Spirit, and God the Father three Gods?
4. If Jesus was divine, was not his mother also divine?
5. Aren't heaven and hell in very close proximity? Witness that conversation was held between the rich man and Lazarus.
6. Was Jesus' resurrection a resurrection of the body?
7. From whence was God? Must he not have been created?
8. Has God form and substance?

"Please send out some men who can answer all these questions to the satisfaction of young minds. I shall be glad to resign in their favor.

What the Evangelists Are Doing

"The following is a translation of a paragraph from a letter written by two of our evangelists who had just been holding a ten days' station class in a neglected part of our field. We deliberately keep away from many places that plead for classes and that are just as full of promise of results as this center, for no other reason than that we lack the means to follow up and conserve results:—

Rev. Price and Rev. Galt:

Please note what we herewith write you [formal opening].

The Station Class has closed today. The men attending have all gone home. The results [fruitage] of this class have certainly been of no slight importance. Since for a number of years there has been no evangelist regularly stationed here, the people were thirsty and eager for instruction. The people from all four sides received benefit. Especially did the people of the Gow village profit much, and the people of An Cheng as well. This was because of proximity [to the place of meeting]. Heretofore there were at the Gow village only five Christians, the leader among them being Lao Ssu. Now there are twenty-one believers. Furthermore, they have a meeting every evening and are learning hymns. All

A CLASS IN ETIQUETTE—MATSUYAMA FACTORY GIRLS' HOME

except a few boys have learned to offer prayer. When asked for contributions, the recently enrolled inquirers as well as the Christians responded. An Cheng formerly had only four Christians, but now there are twenty-four believers.

(Signed) LEE RUNG CHENG
LEE WAN DSENG
"Make their bow."

"The old form of Chinese greeting has almost entirely given way in these parts to the bow, more or less formal and profound, as occasion may demand. In the closing of a letter the word stands for the deed.

Like Philip and the Eunuch

"One of our evangelists recently in from the country had an interesting story to tell of an old gentleman in his seventies whose acquaintance he had made. For over thirty years the man had been a reader of Gospels and Christian tracts, but had never been where he had opportunity to hear preaching or instruction. Whenever he had come across a colporter he had made it a habit to buy something, and had all the Gospels and some other books of the Bible in separate portions. Finally he had bought a complete New Testament. He also had other religious books.

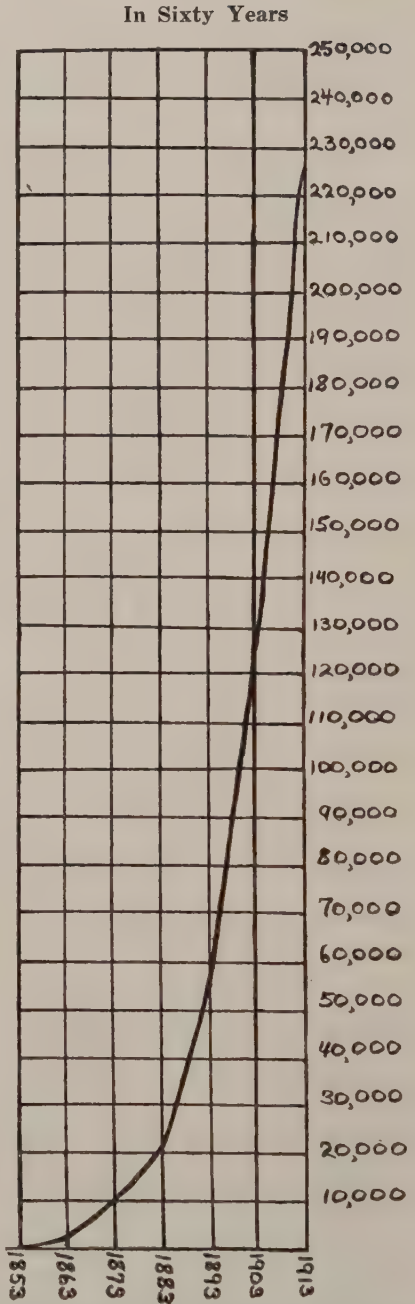
"Years ago he had given up his idolatrous forms of worship, but he had always been at a loss to know what ought to be substituted. He had learned to pray in a way, but with no great intelligence in his petitions. Before partaking of food he stood up and 'made his manners' to the deity in token of appreciation. He was much pleased to meet our evangelist, welcomed him to his home, and received instruction from him with eagerness."

*

Eventful Days in Peking

A Review of Fifty Years

April and May were full of new experiences and important occurrences for the Christian churches in Peking.



GROWTH OF THE PROTESTANT CHURCH IN CHINA, 1853–1913

This diagram is reproduced from one prepared by Rev. W. C. Fairfield, of Taiku, Shansi Province, for China Mission Year-Book of 1915

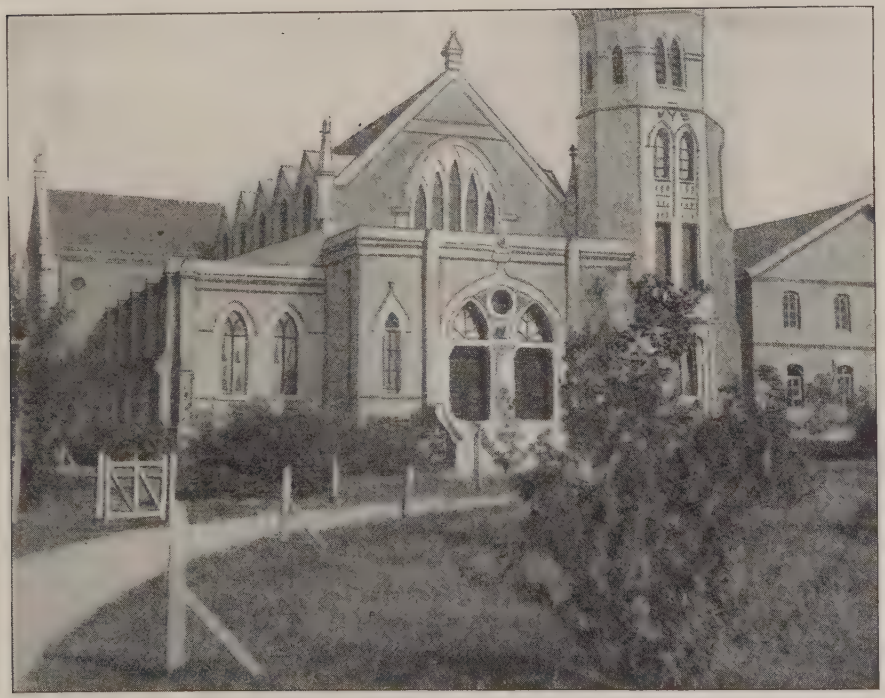
Perhaps the most interesting event was the celebration of the fiftieth anniversary of the opening of the Board's work in Peking. The fifty years were actually completed late last year, but it was not convenient at that time for the clans to gather to honor the occasion. The exercises were held in connection with the District Annual Meeting, and the beautiful Peking church was filled at morning and afternoon sessions, while the delegates crowded the parish house at the evening social gathering.

Dr. W. A. P. Martin, of the Presbyterian Mission, brought greetings from the other Peking churches and incidentally received congratulations himself, it being his eighty-eighth birthday. Dr. Chauncey Goodrich, who has himself been fifty years in Peking, told of the early days and many other speakers gave glimpses of the varied phases of work, while songs written for the occasion were sung by choruses of pupils from the Board's schools.

Three government officials and the American ambassador were among the speakers at the afternoon session. President Yuan sent a congratulatory letter, and the longest address of all, by Dr. Wang, of the Board of Communications, was both eloquent and full of patriotism.

A Chinese-Foreign Station Meeting

The first Peking Station Chinese-Foreign annual meeting has now been held, its committees organized for work along all regular lines, and incidentally its Chinese delegates educated in the ways of doing things in a representative body. Only a tenth of the delegates were missionaries and about the same number of Chinese had had some experience in station meetings. Matters moved on harmoniously under the new constitution. Committees on educational work, on evangelistic work, on social service, and on property were appointed, their decisions



THE CENTRAL CHURCH AND PARISH HOUSE, PEKING

to be indorsed by a Central Committee of eleven, on which each of the other committees are represented and which consists of six Chinese and five foreign members.

The District Meeting

After the Peking Station meeting just recorded, and following the anniversary celebration, came the first Chinese-Foreign District Meeting, with delegates from Peking, Tientsin, Tungchow, and Paotingfu. Twenty-three foreigners, twenty-seven Chinese men, and nine Chinese women gathered around tables in the Peking parish house in legislative fashion. Pastor Li, of the Peking Church, and Rev. R. E. Chandler, of Tientsin, took turns in presiding. Records were kept by both an English and a Chinese secretary.

A constitution was adopted and reports were read, but interest centered on business matters, in which the Chinese shared fully for the first time. The coöperation was complete and harmonious and the efficiency of the new plan seems assured.

AFRICA

Along the Rand

Rev. Frederick B. Bridgman, writing from Johannesburg on May 1, says:—

"I am thankful to report that as touching our work the immediate effects of the war and the miserable rebellion are now past. The native laborers who rushed panic-stricken to their homes have now returned, and multitudes more who were deterred from seeking employment are arriving by the thousand. So the mines have again their complement of labor and mission work is once more about normal. The one exception is that the diamond mines are still closed. One consideration making itself felt at every turn is the frightful rise in prices of practically every commodity, not to mention direct taxation of a drastic type.

"Since last writing we have opened work in eight compounds in different parts of the sixty miles of the Rand. This means that in each of these compounds we have a group of from fifteen to fifty young men who are either converts, inquirers, or at least interested enough to attend night school, which often leads to conversion. At Randfontein, an important center, we have just secured the grant of a church lot and we are now after the building. At

MR. BRIDGMAN ON HIS MOTOR CYCLE

the other end of the reef is Benoni, where some 30,000 natives are employed. A special gift is now supporting a capable preacher here. Another gift has provided a building which will serve temporarily as a chapel. We need two permanent chapels in this district right away, for one of which the land is already secured. In addition to what the natives will give, $500 is needed for each building. The work opened last year at Rosettenville is encouraging, three languages being used in each service. Unfortunately, this property is still far from paid for.

"Only a fraction of the above work could have been started, let alone the care now required, but for the motor cycle. In these few months it has carried me 3,000 miles without a failure. Of course there are narrow escapes, and two accidents might

easily have sent me to the hospital or worse. But Johannesburg is no more in the ox-wagon stage than is Chicago. A man must be able to get around or give it up."

⚜

Two Years' Work for Children

While Mr. Bridgman has been speeding on his motor cycle up and down the sixty miles or so of his field about Johannesburg, Mrs. Bridgman has been doing an important and wonderful work in the slum district of the city itself. In a recent letter she tells something about it:—

Sunday School First

"When we came to Johannesburg, two years ago, not the slightest effort was being made for the native children in this section of the city. We opened a Sunday school and within a month we had sixty children. The number soon increased to 100, and now for over a year there have been 120 or more on the roll. About 200 more have attended for a few weeks or months, but have now left for other parts.

"Such a motley crowd of wild little Africans as we had at first, all shades of color and speaking half a dozen languages. Fortunately, almost all understood either Zulu or English. For a time their manners were as bad as their morals. Such dirty faces and ragged clothes! But nowadays I am greeted with bright eyes and shining faces, clean shirts and pretty pinafores. You can hear a pin drop during the prayer and there is splendid attention right through the lesson. And how they have learned to sing! During the year the Sunday school collections have amounted to fifteen dollars, which has been shared with the war sufferers.

Day School Next

"Some gifts enabled us to open a little day school in the church eighteen months ago. For some months it was taught by a young Zulu woman, until our Durban teacher came to us. She once lived in Johannesburg and was eager to follow us here, knowing as she did the great need. Lenginah's experience of eighteen years' teaching in Natal and her earnest Christian character have done wonders for the school. We have seventy-five on the roll. The children love her and she can do anything with them.

"Recently we had a happy evening for the school. The children sat at one side of the pulpit facing the audience, the church being packed with

JOHANNESBURG GOLD BARS
Their value amounts to $5,000

enthusiastic onlookers, among them fifty or more youngsters who didn't 'belong' (because they wouldn't) and behaved awfully. We were proud of our children. They spoke pieces with the quaintest of gestures, acted some side-splitting dialogues, and sang motion songs and choruses to the cheers of the audience. The girls were dressed in white, their woolly hair combed out like a dusky aureole and decked with a bit of gay ribbon. The boys were neat in white jerseys. A year ago we would not have believed that this school could make such a creditable appearance.

"Remembering that less than a dozen pupils know their fathers, and,

as for the mothers that few are more than mothers in name, you can understand something of what it means for such a personality as Lenginah to come into their lives. There have been at least three cases where these little ones have turned up at school the worse for liquor, one a girl of eight. Grace, nine years old, whose stupidity has baffled the teacher for months, now confesses to habitual drinking. The poor child is making a brave fight against the habit and is already brightening up.

The War and the School

"We are facing a crisis. A year ago government promised to help this school with a grant. The inspector visited it and was delighted. But before a penny was received came the war. The Education Department sent a polite note saying that necessity for strict economy obliged them to cancel their promise. Our hopes were raised again last month when the inspector visited the school and passed *every* scholar. He sent in his favorable report, but the reply from Pretoria has just come—'No new schools can be taken on at present.'

"Last year a stranger in the homeland was led in a most providential way to send support for the teacher, but she is unable to continue it. So we are 'up against it' and I couldn't help telling you so. In this city of high prices it costs $300 yearly to keep the two teachers now required. This school is the one helpful, elevating influence in the lives of these children. The thought of closing it and sending Lenginah away seems unbearable, but unless more help comes and soon, we shall have to give it up."

THE PORTFOLIO

The Lame Man's Preaching

I have been looking all day for a lame man with a smiling face. He is my best tonic when I am discouraged and forget to smile. The man I am looking for, and usually find at last, is not always lame in the legs. Not infrequently he is a woman. I met one yesterday—a grown woman with that sort of spinal trouble which forbids one to grow tall—and I stood straighter all the way home for her brave and smiling eyes. It was all of a sudden worth while to belong to a race which could produce and train her kind of soul. From her four feet in height she looked down on many a disheartened and pusillanimous giant. I watched a man on crutches recently, and the way he got about, with a kind of cheerful alacrity of shoulder and of soul, made my step firmer and more alert. One does not have to put on a Geneva gown or mount the pulpit in order to preach. Courage and patience and good cheer are always preaching in highways and in homes. . . . I come back with respect and obligation to my lame man with the smile. His agile crutch and happy art of cheer are one of my best sermons. Helen Keller has been worth more than a whole regiment of wailing Jeremiahs to America. You may see more smiling courage sometimes in an hour's visit to a hospital than in walking a mile on Boylston Street. Help me, my neighbor, the next time you are lamed by trouble, by your witness to the possibilities of courage that can smile.

From a Saturday Night Thought, in the Boston Transcript.

A Citizen Worth While

Mane Travica, a Croatian, dropped off the train several years ago as it was passing through Milwaukee, and became a "citizen" of that thriving community. He made application to become a citizen—took out his "first papers," as it is called—and settled down to the business of driving a team for a brewery.

When he underwent the examination

now required by the United States Government before granting citizenship papers to an alien, Mane failed to answer the questions satisfactorily. Later he again failed to convince the court.

The other day Mane showed up the third time. Every conceivable question was asked him. He answered all of them. He knew more about this country and its institutions than anybody in court—or just as much. He could read and write our language, and he talked learnedly about our traditions and explained the spirit of our Constitution. The court allowed him to become naturalized and then asked him how he had managed to acquire so much knowledge about our affairs. Mane told him. He said that as a teamster he had to get up at four o'clock in the morning to begin his work and that it was after nine o'clock when he got home. He could not, therefore, study. That was why he knew so little upon the first two examinations. But he was so anxious to become an American citizen that he had given up his occupation for the time being and had lived on one meal a day while devoting all of his time to study. Then it was easy.

Does any one doubt that Mane Travica, once a Croatian, is now an American?

From the Columbus Dispatch.

THE BOOKSHELF

Modern Religious Movements in India. By J. N. Farquhar, M.A., Secretary of National Council of Y. M. C. A., India and Ceylon. New York: The Macmillan Company. Illus. Pp. 471, with index. Price, $2.50 net.

An attractive book on a timely subject by a competent hand; what more can be desired? In India a year and a half ago the writer found the book of the hour to be Farquhar's "Crown of Hinduism." Every one was reading it, referring to it. Its author was spoken of as a recognized authority on India's religious life and thought, whose statements were accepted as fair and accurate by Hindu as well as by Christian leaders. His "Primer of Hinduism" was said to have been the book chosen for King George to read in preparation for his recent visit to India.

One takes up the new volume, which contains the Hartford-Lamson lectures for 1913 and much added material, it is noted with high expectation, and he lays it down with no sense of disappointment. Here are clear, informing, and most interesting accounts of recent stirrings in the old and very mixed mass of India. Each of the reform sects, as for instance the Samajes among the Hindus, is described around the figures of its founder and leaders, whose gifts, vision, and limitations are thus brought out. We get pen pictures, not to mention the excellent accompanying portraits that enrich the volume, of Ram Mohan Ray, of Keshab Chandra Sen, of Dayananda Sarasvati of the Arya Samaj, of Pandit S. N. Agnihotri, founder of the Deva Samaj, and a host of other leaders in the manifold forms of Hindu "new thought." The discussion of theosophy is particularly full; its exposure of the frauds practiced by Madame Blavatsky and her companions and successors in that cult, including Mrs. Besant and Colonel Olcott, is precise and overwhelming. It constitutes a racy chapter in the story of Indian occultism, and would seem to discredit forever a religion or philosophy, or whatever it may be called, that rests upon such foundations.

The closing chapter of the book, on Significance of the Movements, makes abundantly clear the influence of Christianity on all this awakening of Indian thought and life. Not always with appreciation or sympathy, much less with actual acceptance of it, often in the spirit of opposition and reaction, Christianity has yet prompted these reform movements or shaped their development. "Christian-

ity has been the norm; and no part of the most orthodox movement is fully comprehensible except when seen from the Christian point of view."

Wherefore this is a good book for the Christian, especially the Christian missionary, preacher, or teacher, to read and ponder.

The King's Highway. A Study of Present Conditions on the Foreign Field. By Helen Barrett Montgomery. West Medford, Mass.: The Central Committee on the United Study of Foreign Missions. Illus. Pp. 272, with index. Price, 30 cents paper; 50 cents cloth.

It is a great road to travel—the highway of the Redeemer-King in this world.. And to go with Mrs. Montgomery as guide and interpreter insures a rewarding trip. Egypt, India, Burma, China, and Japan; through one after another of these lands the road winds, as Mrs. Montgomery followed it in a round-the-world journey a year or more ago. Everywhere stores of information are gathered concerning the missionary situation and achievement. And it is all related with the directness of personal contact, with bright flashes of local color, incidents of human interest, and fresh and glowing enthusiasm. A score of full-page illustrations illumine the story; a brief reading list at the close suggests the books through which fuller knowledge of the several fields may be gained.

This fifteenth volume in the United Study Series of missionary text-books, "The King's Highway," differs from most of its predecessors in that it presents a bird's-eye view of all kinds of missionary work in a half dozen of the great missionary lands.

WORLD BRIEFS

Miss Sarah Brown, daughter of John Brown, of Harper's Ferry, is leader of a Japanese mission in Saratoga, Cal.

South African farmers have donated nearly seventy tons of fruit for the use of the British troops operating in German Southwest Africa.

At a Sioux Indian Young Men's Christian Association Convention in South Dakota, not long ago, it was voted to assume the support of an Association secretary in India.

The *Record of Christian Work* reports that the Turks have taken over the Scotch Mission School buildings at Safed and Tiberias, Palestine, and have turned them into Moslem schools.

Sydney, N. S. W., recently celebrated the hundredth anniversary of the erection of the Norman towers on the Church of St. John's, the oldest Anglican church in Australia. The church itself was founded in 1797, but the towers were not built till 1815.

The Church Missionary Society in Japan has decided to coöperate with the Society for the Propagation of the Gospel and the American Episcopal Mission in a central theological school in Tokyo.

A recent number of *The Orient* announces that the first passenger train has crossed the great bridge over the Euphrates River on the Bagdad Railway line at Djerablis, the Carchemish of the ancients.

The choir of St. George's Chapel at Windsor, where are hung the banners and insignia of the Knights of the Garter, has recently been relieved of the decorations belonging to eight "enemy sovereigns and princes," including the emperors of Germany and Austria.

In Nigeria, West Africa, where the London Church Missionary Society is at work, a Christian mass movement is in progress. The Niger Delta Church reports 6,513 members and 3,784 inquirers, while in less than a year, in the Sobo country, over 2,000 people threw away their idols.

THE CHRONICLE

Arrivals on the Field

February 26. At Davao, Mindanao, Philippine Islands, Rev. and Mrs. Frank C. Laubach, joining the mission to the Philippines.

March 9. At Bombay, India, Rev. and Mrs. Henry Fairbank, returning to Ahmednagar, Marathi Mission.

April 6. At Foochow, China, Rev. and Mrs. Lyman P. Peet, returning to the Foochow Mission.

May 30. At Constantinople, Dr. Alden R. Hoover, of Talas, returning from America, where he was on furlough, to do relief work under the Red Cross Society.

ARRIVALS IN THIS COUNTRY

April 14. In New York, Rev. and Mrs. James C. Perkins, of Dindigul, India, of the Madura Mission.

May —. In San Francisco, Cal., Miss Rosamond C. Bates, W. B. M. I., of Matsuyama, Japan.

May 3. In San Francisco, Cal., Mr. and Mrs. Charles H. Burr, of Ahmednagar, India, and Miss Mary B. Harding, W. B. M., of Sholapur, all of the Marathi Mission.

May 14. In San Francisco, Rev. and Mrs. Philip A. Delaporte and Miss Olga Meitzner, of Nauru, Marshall Islands, Micronesia Mission.

May 24. In New York, Miss Gertrude E. Chandler, W. B. M., of Madura, India.

June 1. In New York, Rev. and Mrs. Arthur A. McBride, of Sholapur, India, Marathi Mission.

June 1. In San Francisco, Cal., Mrs. Edward L. Bliss, Rev. and Mrs. Edwin D. Kellogg, all of Shaowu, China, Foochow Mission; Rev. and Mrs. Frederick P. Beach, of Diongloh, China, Foochow Mission; Miss Elsie M. Garretson, W. B. M., of Ponasang, China, Foochow Mission; Rev. and Mrs. William M. Zumbro, of Madura, India.

June 3. In New York, Rev. and Mrs. John S. Chandler, of Madura, India.

June 13. In Boston, Miss Diadem Bell, of Chisamba, West Central Africa Mission; Rev. and Mrs. William Hazen, of Bombay, India. Marathi Mission; Rev. Thomas W. Woodside, of Ochileso, West Central Africa Mission.

MARRIAGES

April 19. At Mahableshwar, India, Prof. William Samuel Picken, of Bombay, and Dr. Mary Eleanor Stephenson, of Ahmednagar, both of the Marathi Mission.

April 29. In Tarsus, Central Turkey, Mr. William L. Nute, of St. Paul's Institute, and Mrs. Mary C. Rogers, daughter of Dr. and Mrs. Thomas D. Christie, of Tarsus.

May 1. In Peking, at the home of Dr. and Mrs. Chauncey Goodrich, Rev. William R. Leete, of Fenchow, and Miss Anna W. Kauffmann, W. B. M. I., of Taikuhsien, both of the Shansi District of the North China Mission.

BIRTHS

March 8. In Bilbao, Spain, to Rev. and Mrs. Wayne H. Bowers, a daughter.

April 23. At Tokyo, Japan, to Rev. and Mrs. Jerome C. Holmes, of Sapporo, a son, Jerome Knowlton.

DEATHS

April 12. At Beirut, Syria, Abby Maria Wood Bliss, wife of Rev. Daniel Bliss, D.D., president *emeritus* of the Syrian Protestant College, in the eighty-fifth year of her age and the sixtieth of her missionary service.

May 20. At Hudson, O., Mrs. Laura Delano Lord, one of the early missionaries of the American Board to Ceylon and India. Rev. and Mrs. Nathan L. Lord sailed for the East in 1852 in an ice ship and after a voyage of 142 days reached Madras. For seven years they labored at Uduppiddi in Ceylon, a station which they opened. After a return to the United States, when Mr. Lord completed his course in medicine, they sailed again in 1863 to be located at Madura, India, where Dr. Lord was put in charge of medical work. Ill health compelled return to the United States in 1867, and Dr. Lord died soon after landing. Sin e that time Mrs. Lord has made her home in Hudson, O. There her strong and beautiful life came to its earthly end at the age of eighty-seven years.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong ch.		8 80
Bridgton, 1st Cong. ch.		17 80
Ellsworth, 1st Cong. ch., in memory of Mrs. Edmund Bonsey,		5 00
Greenville, Union Evan. Cong. ch.		5 00
Hallowell, Old South Cong. ch.		4 00
Lewiston, Pine-st. Cong. ch.		56 00
Machias, Friend,		3 00
Mechanic Falls, Mite Box,	25	
Newcastle, O. W. Peterson,	4 00	
Washington, Cong. ch.	5 00	
Weld, Cong. ch.	9 00	—— 117 85
Legacies.—Auburn, Beulah Small, by Fred W. Small, Ex'r, in memory of Rev. U. W. Small, for work in China,		700 00
		817 85

New Hampshire

Berlin, Cong. ch.	8 94	
Boscawen, Friend,	25 00	
Chester, Cong. ch.	15 00	
Derry, Central Cong. ch.	26 92	
Exeter, 1st Cong. ch., of which 76 from Friend,	104 00	
Hancock, Cong. ch.	9 50	
Northfield and Tilton, Cong. ch.	75 64	
Pike, Bethany Cong. ch., Frances C. Dickerman,	2 00	
Plaistow, N. H., and Haverhill, Mass., Cong. ch.	33 00	
Rindge, 1st Cong. ch.	15 00	
Swanzey, Cong. ch.	2 75	317 75

Vermont

Bennington, 2d Cong. ch.	58 80	
Clarendon, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	2 00	
Fair Haven, Welsh Cong. ch.	10 98	
Ludlow, Cong. ch.	8 08	
North Troy, 1st Cong. ch.	16 00	
Rochester, Cong. ch.	20 00	
Royalton, Cong. ch.	5 00	
St. Johnsbury, South Cong. ch., Rev. Charles H. Morse,	5 00	
———, Friend,	200 00	325 86

Massachusetts

Andover, Mrs. Frank Emerson,	10 00	
Belchertown, Cong. ch.	35 50	
Billerica, Cong. ch.	25 78	
Boston, Central Cong. ch., 950; Central Cong. ch. (Jamaica Plain), 200; Clarendon Cong. ch. (Hyde Park), 5; Park-st. Cong. ch., 2; H. Fisher, 500; J. Edward Goldsbury, for work in Shansi, 7.83,	1,664 83	
Bridgewater, Scotland Cong. ch.	1 45	
Brimfield, 1st Cong. ch.	21 22	
Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander, 250; Friend, 15,	265 00	
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	11 00	
Dover, Cong. ch.	5 46	
Erving, Cong. ch.	16 00	
Everett, 1st Cong. ch., 102.96; Cortland-st. Cong. ch., 9.03,	111 99	
Falmouth, 1st Cong. ch.	68 75	
Fitchburg, Rollstone Cong. ch.	61 27	
Franklin, 1st Cong. ch.	9 96	
Great Barrington, Friend,	5 00	
Lanesboro, Cong. ch.	3 96	
Lawrence, United Cong. ch., 79.55; South Cong. ch., George F. Merrick, 10; Mrs. I. P. Smith, 2,	91 55	
Lynn, Central Cong. ch.	35 00	
Marion, Cong. ch.	20 42	
Methuen, 1st Cong. ch.	76 68	
Middleton, Cong. ch.	4 34	
Millers Falls, Cong. ch., of which 5 for Paotingfu,	10 00	
Millis, ch. of Christ,	24 49	
Mittineague, Cong. ch.	44 56	
Monson, Cong. ch., toward support Rev. H. J. Bennett,	108 30	
Natick, 1st Cong. ch., to const. *Mrs. Harriet B. Eaton*, H. M.	100 00	
Newton, Eliot Cong. ch.	100 00	
Newtonville, Central Cong. ch., for Shansi, 310; C. Russell Eddy, 100,	410 00	
North Attleboro, 1st Cong. ch.	4 00	
Pepperell, Cong. ch., William W. Dole,	30 00	
Randolph, 1st Cong. ch., 14.20; Michael Ford, 1,	15 20	
Revere, 1st Cong. ch., 16.50; Trinity Cong. ch. (Beachmont), 15,	31 50	
Richmond, Rev. W. M. Crane, toward support Dr. E. P. Case,	83 34	
Southwick, Cong. ch.	18 00	
Spencer, 1st Cong. ch., 100.09; Mrs. M. C. Bisco, 5,	105 09	
Springfield, Olivet Cong. ch., 7.10; U. C., 10,	17 10	
Taunton, Union Cong. ch.	9 02	
Templeton, Trin. Cong. ch.	8 29	
Wakefield, 1st Cong. ch.	72 28	
Waltham, W. I. Lamson, for India,	10 00	
Watertown, Phillips Cong. ch.	400 00	
Wellesley, Cong. ch.	90 97	
Wellfleet, 1st Cong. ch.	14 05	
Westhampton, Cong. ch.	25 00	
West Springfield, 1st Cong. ch.	94 15	
Weymouth and Braintree, Union Cong. ch.	33 35	
Williamstown, 1st Cong. ch., 200; Mrs. C. R. Mason, 25,	225 00	
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings,	200 00	
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, of which 15 from Mrs. Fanny B. Cobb, 265; Lake View Cong. ch., 10,	275 00	
———, X. Y. Z., toward support Dr. Charles L. Gillette,	1,000 00	
———, Cape Cod,	5 25	6,109 10
Legacies.—Newton, Mary E. Eaton, by Boston Safe Deposit and Trust Co., Ex'r,	2,500 00	
Rochester, Sophronia G. Sherman, by E. D. Sherman, Ex'r,	400 00	
Springfield, Mrs. Villroy C. Lord, add'l,	105 55	
Ware, Mary Snow Gilbert, by Mabel Gair Curtis, Ex'x, for work in South China,	300 00	
Westhampton, Sarah C. Cook, by Daniel W. Wells, Ex'r, add'l,	1,129 20	4,434 75
		10,543 85

Rhode Island

Slatersville, Cong. ch.		7 60

Young People's Societies

Vermont.—Saxton's River, Y. P. S. C. E.		4 10
Massachusetts.—Boston, Y. P. S. C. E. of Union Cong. ch., for Mt. Silinda, 30; Everett, Cortland-st. Y. P. S. C. E., of which 2 from Junior Dept., 5; Lee, Y. P. S. C. E., for Turkey, 3.40; South Hadley, Y. P. S. C. E., for Sholapur, 15,		53 40
		57 50

Sunday Schools

Vermont.—East Corinth, Cong. Sab. sch., for Mindanao.		10 00
Massachusetts.—Easthampton, 1st Cong. Sab. sch., 3.17; Everett, Cortland-st. Cong. Sab. sch., 6; New Bedford, Trin. Cong. Sab. sch., 14.56; Reading, Cong. Sab. sch., 8.10; Tyngsboro, Cong. Sab. sch., 2.18; Winchester, 1st Cong. Sab. sch., 25,		59 01
		69 01

MIDDLE DISTRICT

Connecticut

East Haddam, 1st ch. of Christ,	19 50	
East Norwalk, Bethlehem Swed. Cong. ch.	3 75	
East Windsor, 1st Cong. ch.	20 00	
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous,	80 00	
Griswold, 1st Cong. ch.	15 00	
Groton, 1st Cong. ch.	14 21	
Hartford, 1st Cong. ch., 626.05; Mrs. Eliza T. Smith, 1,000,	1,626 05	
Middletown, 1st Cong. ch.	18 18	
New Haven, Dwight-pl. Cong. ch., toward support Rev. William R. Leete and to const. *Grace R. Fabrique* and *Charles H. Tuttle*, H. M.'s,	200 00	

Simsbury, 1st ch. of Christ, 47 08
Southington, 1st Cong. ch. 51 53
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 500 00
Thomaston, 1st Cong. ch. 24 00
Voluntown and Sterling, Cong. ch. 3 64
Waterbury, 2d Cong. ch. 802 23
Westchester, Cong. ch. 4 15
Willington, Cong. ch. 20 15
Winsted, 1st Cong. ch. 24 70
Woodbury, Cong. ch. 9 12— 3,483 29
Legacies. — Washington, Walter Burnham, add'l, 13 50
3,496 79

New York

Baiting Hollow, Cong. ch. 7 50
Brooklyn, Central Cong. ch., 2,040.15; Plymouth Cong. ch., toward support Rev. Arthur H. Smith, 951.60; Parkville Con ch., 38.59, 3,030 34
Candor, Cong. ch. 11 43
Deansboro, Cong. ch. 10 00
Jamaica, Rev. James A. Towle, 10 00
Little Valley, Cong. ch. 10 00
New York, Manhattan Cong. ch., toward support Rev. and Mrs. F. B. Bridgman, 69; D. S. Bennet, for village schools, Vadala, 100, 169 00
Paris, Cong. ch. 10 00
Pine Island, Rev. Gottfried Grobe, 2 00
Poughkeepsie, James D. Keith, 25 00
Riverhead, Sound-av. Cong. ch. 37 01
Sherburne, 1st Cong. ch., Women's Miss Soc. 30 50— 3,352 78
Legacies. — Albany, Bradford R. Wood, by Albany Trust Company, Ex'r, 1,000 00
4,352 78

New Jersey

East Orange, 1st Cong. ch., toward support Rev. A. R. Hoover, 156 72
Egg Harbor City, Emmanuel Cong. ch. 6 00
Haworth, 1st Cong. ch. 10 00
Roselle, Friend, 15 00
———, A deceased friend, 5,000 00— 5,197 72

Pennsylvania

Corry, Cong. ch. 50 00
Kane, 1st Cong. ch. 43 00
Milroy, Cong. ch. 15 50
Pine Grove, George W. Gensemer, 50 00— 158 50

Ohio

Austinburg, Cong. ch. 10 00
Canton, Cong. ch. 33 75
Columbus, Eastwood Cong. ch. 34 60
Freedom, Cong. ch., Ladies, 2 75
Ironton, 1st Cong. ch. 7 20
Lakewood, Cong. ch. 6 75
Lodi, 1st Cong. ch. 37 00
Mt. Vernon, 1st Cong. ch. 25 00
Newark, Plymouth Cong. ch. 23 40
North Monroeville, Cong. ch. 5 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122; Washington-st. Cong. ch., 52.35, 174 35
Vaughnsville, Cong. ch. 15 00
Wellington, 1st Cong. ch. 45 00
Windham, Cong. ch., toward support Rev. H. A. Stick, 12 75— 432 55

District of Columbia

Washington, 1st Cong. ch., of which 30 from Heloise Brainerd, for Mt. Silinda, 427.75; Mt. Pleasant Cong. ch., toward support Rev. W. C. Fairfield, 250; May Beesley, for Albania, .50, 678 25

Georgia

Atlanta, ch. of Christ, 6 00
———, Woman's Home Miss. Union of Georgia, 10 00— 16 00

Young People's Societies

Connecticut.—East Windsor, King's Daughters of 1st Cong. ch., 20; do., 1st Y. P. S. C. E., 10; Hartford, Immanuel Y. P. S. C. E., toward support Rev. L. S. Gates, 25, 55 00
New York.—Brooklyn, Central Y. P. S. C. E., 10; New York, Broadway Tabernacle Y. P. S. C. E., for native worker, care Rev. Edward Fairbank, 60, 70 00
125 00

Sunday Schools

Connecticut.—Greenwich, 2d Cong. Sab. sch., 50; Groton, Cong. Sab. sch., 6; Seymour, Cong. Sab. sch., for Inghok, 10, 66 00
New York.—Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; Franklin, Cong. Sab. sch., for Adana, 15; New York, Bedford Park Cong. Sab. sch., 5; Rensselaer, Cong. Sab. sch., 5, 55 00
Pennsylvania.—Milroy, Cong. Sab. sch. 10 00
Ohio.—Elyria, 1st Cong. Sab. sch., toward support Dr. P. T. Watson, 18.02; Ravenna, 1st Cong. Sab. sch., for Pangchwang, 30, 48 02
179 02

INTERIOR DISTRICT

Louisiana

Belle Place, Cong. ch. 1 80
Erath, Beard Cong. ch. 1 00
New Iberia, St. Paul Cong. ch. 1 30
Roseland, 1st Cong. ch. 53 80— 57 90

Indiana

Terre Haute, Plymouth Cong. ch., for Shaowu, 15 00

Illinois

Alton, Cong. ch. 50 00
Batavia, Cong. ch. 27 00
Chicago, Pilgrim Cong. ch., 72.60; Millard-av. Cong. ch., 15; Pilgrim Mayflower Cong. ch., 7; Bethesda Evan. Cong. ch., 2.82; Sale of jewelry, 1, 98 42
Dover, Cong. ch. 42 94
Earlville, J. A. D. 25 00
Elgin, 1st Cong. ch. 55 00
Emington, Cong. ch. 5 00
Galva, 1st Cong. ch. 70 00
La Salle, 1st Cong. ch. 10 00
Lyonsville, Cong. ch. 22 61
Oak Park, 3d Cong. ch., Florence Brown, for Albania, 3 00
Plainfield, Cong. ch. 35 00
Roscoe, Cong. ch. 4 70
Seward, 1st Cong. ch. 10 00
Shabbona, Cong. ch. 8 00
Waverly, Cong. ch. 3 91
Wheaton, Cong. ch., toward support Rev. W. C. Cooper, 125 00— 595 58

Michigan

Bay City, 1st Cong. ch. 7 10
Calumet, 1st Cong. ch. 35 00
Charlotte, Cong. ch. 4 17
Detroit, 1st Cong. ch., of which 250 toward support Rev. J. H. Dickson, 400 00
Galesburg, Cong. ch. 10 00
Hancock, 1st Cong. ch. 30 00

Lake Odessa, Cong. ch. 5 00
Maybee, Cong. ch. 5 00
Moline, Cong. ch. 15 00
Pittsford, Cong. ch. 5 00
Port Sanilac, Cong. ch. 2 25
Romeo, Cong. ch. 3 50
South Haven, Cong. ch. 16 68
Ypsilanti, Cong. ch. 30 00—— 568 70

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 200.58; 2d Cong. ch., 43, 243 58
Burlington, Plymouth Cong. ch. 25 00
Clinton, Cong. ch. 17 50
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose, 65 00
Genesee, Cong. ch. 9 25
Kenosha, 1st Cong. ch. 100 00
La Crosse, 1st Cong. ch. 75 00
Milton, Cong. ch. 22 00
Platteville, 1st Cong. ch., to const. *Rev. Walter B. Denny*, H. M. 80 00
Potosi, Cong. ch., 24.35; Mrs. Thomas Davies, 50, 74 35
Waukesha, Mrs. Mary McVicar, in memory of John McVicar, 25 00—— 736 68
Legacies.—Beloit, Ellen B. French, add'l, 171 00
907 68

Minnesota

Laporte, Frank W. Hart, for Mindanao, 7 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 117.24; Anna D. Cross, 3, 120 24
Rochester, W. J. Eaton, 100 00—— 227 74

Iowa

Anamosa, Cong. ch. 12 77
Avoca, 1st Cong. ch. 3 99
Baxter, Cong. ch. 35 00
Cedar Falls, Cong. ch. 55 93
Cedar Rapids, 1st Cong. ch. 16 50
Clarion, 1st Cong. ch. 40 00
Danville, Cong. ch. 37 31
Davenport, Edwards Cong. ch. 33 54
Emmetsburg, Cong. ch. 59 39
Galt, Cong. ch. 2 19
Glenwood, Cong. ch. 12 42
Grinnell, Cong. ch., 53.20; Friend, for Aruppukottai, 10, 63 20
Harlan, Cong. ch. 22 71
Iowa City, Cong. ch. 24 75
Iowa Falls, Cong. ch. 30 25
Mason City, Cong. ch. 50 00
Monticello, Cong. ch. 27 50
Montour, Cong. ch., 3.33; Mrs. R. M. Tenny, 400, 403 33
New Hampton, 1st Cong. ch. 11 37
Old Man's Creek, Cong. ch. 9 00
Osage, Cong. ch. 31 92
Oskaloosa, Cong. ch. 9 63
Red Oak, Cong. ch., of which 9 from W. M. S. 25 00
Sioux Rapids, Cong. ch. 15 43
Sloan, Cong. ch. 16 55
Tabor, Cong. ch. 15 00
Victor, Cong. ch. 3 72— 1,068 40
Legacies.— Glenwood, Martha I. Clark, for work in China, 250 00
1,318 40

North Dakota

Cooperstown, 1st Cong. ch. 37 50
Crary, 1st Cong. ch. 3 26
Lakota, Cong. ch. 5 00
Valley City, Mrs. Annie S. Greenwood, for Inghok, 10 00—— 55 76

South Dakota

Armour, Cong. ch. 20 00
Brentford, Cong. ch. 9 60
Estelline, Cong. ch. 9 12
Henry, Cong. ch. 6 40
Isabel, Cong. ch. 2 88
La Rusche, Cong. ch. 61
Newell, Cong. ch. 1 44
Preston, Cong. ch. 1 17
Revillo, Cong. ch. 2 40
Spearfish, Cong. ch. 9 76
Sunbeam, Cong. ch. 66
Waubay, Cong. ch. 3 10—— 67 14

Nebraska

Grand Island, Pilgrim Ger. Cong. ch. 6 65
Grant, Cong. ch. 15 00
Lincoln, The Vine Cong. ch. 70 25
McCook, Cong. ch. 18 00
Omaha, 1st Cong. ch. 32 20—— 142 10

Kansas

Kansas City, Central Cong. ch. 8 40

Montana

Sidney, Cong. ch. 3 00

Colorado

Denver, Plymouth Cong. ch. 285 00
———, Conference of Ger. Cong. chs., toward support Rev. C. H. Maas, 8 25—— 293 25

Young People's Societies

Illinois.—Illini, Y. P. S. C. E., for Albania, 5 00
Colorado.—Denver, Plymouth Daughters of Plymouth Cong. ch., for Aruppukottai, 15 00
20 00

Sunday Schools

Illinois.—Chicago, Rogers Park Cong. Sab. sch., for Albania, 10; do., Millard-av. Cong. Sab. sch., 5; Mattoon, 1st Cong. Sab. sch., 10; Steger, Cong. Sab. sch., for Albania, 3, 28 00
Iowa.—Iowa City, Cong. Sab. sch., 7.72; Lake View, Cong. Sab. sch., 6, 13 72
South Dakota.—Gregory, Cong. Sab. sch. 2 50
Kansas.—Kansas City, Central Cong. Sab. sch., Philathea Class, 2 25
Colorado.—Denver, City Park Cong. Sab. sch., toward support Rev. and Mrs. J. C. Perkins, 20 00
66 47

PACIFIC DISTRICT

Washington

Beach, Cong. ch. 1 30
Cusick, Cong. ch. 90
Everett, 1st Cong. ch. 10 08
Ione, Cong. ch. 7 50
Seattle, University Cong. ch., toward support Rev. F. B. Warner, 100; Edgewater Cong. ch., for work in Japan, 35; Green Lake Cong. ch., 9.56; Columbia Cong. ch., 6, 150 56
South Bend, Cong. ch. 5 00—— 175 34

Oregon

Lebanon, Rev. I. Carleton, 5 00
Portland, The Atkinson Memorial Cong. ch. 14 00
The Dalles, Cong. ch. 9 60—— 28 60

California

Benicia, Cong. ch. 7 51
Berkeley, 1st Cong. ch., 110.40; North Cong. ch., 44.94, 155 34
Ceres, 1st Cong. ch. 4 21
Fresno, 1st Cong. ch. 9 14
Grass Valley, Cong. ch. 6 55
Hercules, Mr. and Mrs. B. T. Elmore, 15 00
Los Angeles, 1st Cong. ch., Friend, 50 00

Murphys, Cong. ch.	1 15	
Oakland, Plymouth Cong. ch., 46.57; Pilgrim Cong. ch., 82,	47 39	
Pacific Grove, Cong. ch.	31 33	
Petaluma, Cong. ch.	7 68	
Pittsburg, Cong. ch.	2 30	
Port Costa, Cong. ch.	57	
Sacramento, Cong. ch.	23 00	
San Jose, Cong. ch.	31 00	
Saratoga, Cong. ch.	15 14	
Suisun, Cong. ch.	16 10	
Sunnyvale, Cong. ch.	10 35	433 76

Sunday Schools

Arizona.—Prescott, 1st Cong. Sab. sch.	17 28
Washington.— ———, Ger. Cong. Sab. sch. and Y. P. S. C. E. convention of the Pacific Conference for Inghok,	60 00
Oregon.—Freewater, Federated Sab. schs.	3 00
California.—Bloomington, Cong. Sab. sch., for Sholapur,	5 00
	85 28

MISCELLANEOUS

Canada

Hamilton, M. Charkoian,	1 50

Income Atherton Fund

For medical outfit for Dr. H. S. Hollenbeck,	200 00	
For support of Gilbert Island teachers,	250 00	
For general work, Foochow,	100 00	
For general work, Sivas,	100 00	
For general work, Aintab,	100 00	750 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,109 00	
For room and helper, care Miss Isabelle Phelps,	25 00	
For equipment for practice school, girls' school, Uduvil,	100 00	13,234 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Ill., Treasurer 4,500 00

For North China Union Woman's College, Peking,	3,300 00	
For Lucy Perry Noble School, Madura,	125 00	
For Foochow boarding station class building,	350 00	8,275 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 850 00

22,359 00

Additional Donations for Special Objects

Maine.—South Berwick, Jotham Sewall, for hospital, care Rev. L. J. Christian, 50 00

New Hampshire.— ———, Friend, for native evangelists, care Rev. H. A. Neipp, 125 00

Vermont.—West Brattleboro, Cong. ch., Mrs. W. H. Bigelow, for schools, care Rev. E. A. Yarrow, 35; West Newbury, Mrs. James Richmond, for native teacher, care Rev. J. F. Edwards, 5; do., do., for work, care Miss Clara C. Richmond, 2, 42 00

Massachusetts.—Amherst, Martha A. King, for King School, care Miss C. R. Willard, 20; Auburn, Cong. Sab. sch., in memory of Ella J. Newton, for pupil, care Miss E. M. Garretson, 25; Auburndale, Lasell Seminary, for work, care Mrs. Henry H. Riggs, 15; Boston, Y. P. S. C. E. (Brighton), for hospital, care Dr. F. F. Tucker, 10; do., Mt. Vernon Chinese Sab. sch., by Friends, in memory of Miss Harriette Carter, for evangelistic work, care Rev. C. A. Nelson, 9; Falmouth, Ruth A. Hall, for a dormitory room, care Rev. W. O. Pye, 25; Haverhill, Harriet F. Welch, for work, care Rev. L. S. Crawford, 1; Holyoke, 2d Cong. ch., Friday Club, for pupil, care Miss S. R. Howland, 5; Lowell, 1st Cong. ch., Albert D. Carter, for King School, care Miss Frances C. Gage, 100; Malden, 1st Cong. Sab. sch., for work, care Mr. and Mrs. Harold B. Belcher, 50; New Bedford, Trin. Cong. ch., Mission Guild, for Bible-woman, care Rev. C. A. Nelson, 50; Norwood, Henry P. Kendall, for use of Rev. Alden H. Clark, 25; Somerville, Climena Philbrick, for pupil, care G. M. Newell, 20; Southampton, H. B. Lyman, for hospital, care Dr. H. N. Kinnear, 15; South Hadley, Mission Study Class, Mt. Holyoke College, for pupil, care Miss Agnes Fenenga, 20; do., Mrs. Gertrude S. Blakely, for work for the blind, care Rev. F. H. Leslie, 5; Springfield, the Union Chinese Miss. Sab. sch., for work, care Rev. C. A. Nelson, 25; Taunton, Winslow Cong. ch., for native helper, care Rev. R. A. Hume, 69.89; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 30; ———, Friend, for work, care Rev. J. J. Banninga, 100; ———, Friend, for hospital, care Dr. H. N. Kinnear, 5, 624 89

Connecticut.—Lyme, Y. P. S. C. E., for work, care Rev. E. A. Yarrow, 12; Meriden, In His Name, for use of Rev. L. S. Gates, 10; New Haven, 1st ch. of Christ, for Doshisha Theological School, care Rev. D. W. Learned, 25; do., Center Cong. Sab. sch., for pupil, care Rev. John S. Chandler, 25; do., Mrs. Eugene S. Bristol, for hospital work, care Dr. H. N. Kinnear, 10, 82 00

New York.—Binghamton, Charles W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Central Cong. ch., Auxiliary, for work care Mrs. J. E. Merrill, 50; do., do., for Bible-woman, care do., 40; Buffalo, Mrs. Sarah C. Whittemore, for Colburn School, care Rev. R. A. Hume, 80; Fairport, Cong. Sab. sch., Prim. Dept., for work, care Mrs. F. D. Shepard, 5; Ithaca, Rev. William E. Griffis, for hall in memory of Miss M. C. Griffis in school for married women, care Rev. W. O. Pye, 100; New York, Bedford Park Cong. ch., Auxiliary, for use of Rev. W. P. Elwood, 10.50; do., French Evan. Sab. sch., for work, care Rev. and Mrs. H. A. Neipp, 10; do., Junior Class of French Y. W. C. A., for evangelist, care Rev. and Mrs. H. A. Neipp, 12; do., Mrs. J. S. Kennedy, 100, and A. F. Schauffler, 50, for students in Collegiate and Theological Institute, Samokov, 150; do., D. S. Bennet, for work, care Rev. E. Fairbank, 50; do., Paul Heine, for evangelist, care Rev. and Mrs. H. A. Neipp, 6; Rochester, South Cong. ch., Whatsoever Circle, for pupil, care Rev. F. E. Jeffery, 15; do., do., Ma Dwe Circle, for pupil, care Rev. H. C. Hazen, 10; Setauket, Elizabeth D. Strong, for Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 2; Syracuse, Mrs. M. W. Downing, for church, care Rev. M. S. Frame, 5, 565 50

New Jersey.—Rockaway, Charles Tuttle, for scholarship, care Rev. T. D. Christie, 50 00

Pennsylvania.—Ogontz, The Ogontz School, for St. Paul's Institute, care Rev. T. D. Christie, 6; Philadelphia, Susan G. Shipley, through National Armenia and India Relief Association, toward support of Dr. Ruth A. Parmelee, 306; Worcester, Allen K. Schultz, for use of Miss Flora K. Heebner, 100, 412 00

Ohio.—Akron, 1st Cong. ch., for work, care Miss C. R. Willard, 274.50; Berea, John G. Matthews, for work, care Miss Delpha Davis, 10; Cleveland, Rev. D. F. Bradley, 8.75, and from treasurer of Interdenominational Woman's Home and Foreign Miss. Socs., 4.75, for work, care Rev. M. S. Frame, 13.50; Oberlin, Oberlin-Shansi Memorial Assn., for expenses Shansi Memorial Academy, 1,500; do., Rev. I. W. Metcalf, for students in Collegiate and Theological Institute, Samokov, 25; do., Mrs. W. V. Metcalf, for work, care Miss C. R. Willard, 35; do., Mrs. A. S. Root, for medical work, care Dr. F. D. Shepard, 5; do., Friend, for work in Balekissar, care Rev. J. P. McNaughton, 150; Toledo, 1st Cong. ch., for work, care Rev. P. L. Corbin, 5, 2,018 00

West Virginia.—Bluefield, Presb. ch., Blanche Miller, for pupil, St. Paul's Institute, care Rev. T. D. Christie, 50 00

Georgia.—Atlanta, ch. of Christ, for pupil, care Rev. William Hazen, 5 00

Illinois.—Chicago, Rogers Park Cong. ch., Edward F. Feichman, for native preacher, care Rev. R. A. Hume, 25; do., Friend, for work, care Mrs. F. B. Bridgman, 10; Quincy, C. M. Blasser, for hospital, care Rev. L. J. Christian, 2, 37 00

Michigan.—Ann Arbor, Rev. Dwight Goddard, for work, care Rev. W. L. Beard, 100; Detroit, 1st Cong. ch., Harry H. Burr and M. C. Stowell, for pupil, care Rev. J. H. Dickson, 50; ———, Friend, for pupil, care Rev. J. X. Miller, 40, 190 00

Minnesota.—Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 400; do., Park-av. Cong. Sab. sch., Berea Bible Class, for King School, care Miss C. R. Willard, 25; do., St. Louis Park Cong. Sab. sch., 3, Mrs. Herbert Carleton, 7, all for King School, care Miss C. R. Willard, 10, 435 00

Iowa.—Des Moines, M. H. Smith, for native teacher, care Rev. J. F. Edwards, 5; Elkader, Rev. Isaac Cassel, for scholarship, care Jesse B. Wolfe, 10.50; Washington, Pomeroy Mather, for theological school, care Rev. W. O. Pye, 50, 65 50

Missouri.—Mt. Washington, Mrs. A. J. Ream, for student, care Dr. C. D. Ussher, 30 00

Nebraska.—Lincoln, Mrs. N. S. Harwood, for hospital, care Dr. and Mrs. F. F. Tucker, 50 00

Washington.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10 00

Oregon.—Corvallis, Friend, for hospital, care Dr. J. K. Marden, 10; La Grande, Mrs. W. L. Wheatley, for work, care Miss Grisell McLaren, 5, 15 00

California.—Claremont, Cong. Sab. sch., Berean Bible Class, for hospital, care Dr. C. H. Haas, 20; do., Helen G. Renwick, for printing work, care Miss Emily R. Bissell, 20; Grass Valley, Y. P. S. C. E., for Bible-woman, care Miss Maria Jacobsen, 15; Hollywood, Mrs. Upham, 1, Friend, .50, through Rev. C. C. Tracy, for hospital, care Dr. J. K. Marden, 1.50; Los Angeles, 1st Cong. ch., for work, care Miss Maria Jacobsen, 5; do., The Misses Wickes, 7.50, Mrs. Fowler, .50, Friends, 6.25, all through Rev. C. C. Tracy, for hospital, care Dr. J. K. Marden, 14.25; Pasadena, Friend, through Rev. C. C. Tracy, for hospital, care Dr. J. K. Marden, .55, 76 30

Hawaii.—Honolulu, Hawaiian Mission Children's Soc., for use of Mrs. F. D. Shepard, 200 00

Canada.—Montreal, American Presb. ch., Woman's Miss. Soc., for pupils, care Miss Minnie Clark, 100 00

Ireland.—Cork, Friends, through Thomas S. Reeves, toward support Miss S. M. L. Bond, 359.25; Dublin, Mrs. Pease, through Dr. G. C. Raynolds, for pupil, care Rev. E. A. Yarrow, 23.75; Youghal, Basil Orpin, for village work, care Dr. G. C. Raynolds, 239, 622 00

Turkey.—Smyrna, King's Daughters Soc., for scholarship, care Miss L. G. Bookwalter, 10 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For use of Miss Sarah Stimpson,	25 00	
For King School, care Miss C. R. Willard,	3 00	
For work, care Miss Fannie E. Burrage,	8 85	
For pupils, care Miss Isabel Harley,	6 00	
For Crosby Bed, Ahmednagar Hospital, care Dr. Ruth P. Hume,	40 00	
For Mrs. Lorinda Ruggles Wood Memorial Room, Ahmednagar Hospital, care Dr. Ruth P. Hume,	50 00	
For kindergarten, care Miss Delia D. Leavens,	15 00	147 85

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupils, care Rev. R. A. Hume,	7 50	
For use of Miss Delpha Davis,	62 37	
For school, care Miss C. R. Willard,	10 36	
For pupil, care Miss M. T. Noyes,	15 00	
For use of Miss Jessie E. Payne,	25 00	
For pupils, care Miss Sarah Stimpson,	15 00	135 23

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For Bible lessons in schools, care Rev. T. B. Scott, 100 00

Income Atherton Fund

For work, care Dr. F. D. Shepard, 50 00

Income St. Paul's Institute

For St. Paul's Institute, 410 83

6,709 10

Donations received in May, 55,096 48
Legacies received in May, 6,569 25

61,665 73

Total from September 1, 1914, to May 31, 1915. Donations, $581,002.22; Legacies, $139,124.82 = $720,127.04.

Albanian Work

Minnesota.—Excelsior, ———, by W. B. M. I. 6 70

Atwater Memorial Fund

New Jersey.—Upper Montclair, Christian Union Cong. ch., R. W. Graham, 15 00

Shansi School Fund

Massachusetts.—Salem, Chinese Sab. sch., Y. M. C. A. 10 00

Van College Fund

Massachusetts.—Springfield, Armenian friends, 69 00

New York.—New York, Mr. Hindian, 1; do., Hannah S. Mead, 1, 2 00

New Jersey.—Glen Ridge, George A. Minasian, 20; W. E. Powers, 5, 25 00

96 00

THE ANNUAL MEETING

The 106th Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at New Haven, Conn., October 26, 27, 1915, in connection with the National Council. The sessions of the Board will be all day Tuesday the 26th and the evening of Wednesday the 27th. Among the speakers will be Rev. Edward C. Moore, D.D., President of the Board, John R. Mott, LL.D., President Merrill of Central Turkey College, President Zumbro of American College, Madura, and Rev. Sidney L. Gulick, D.D., of Japan. There will be about 40 missionaries present. It has been one of the most remarkable years in the Board's history and everything points to a meeting of deep interest and significance. Let all who can attend. Begin planning now. We call attention to the below announcement of the New Haven Committee.

ENTERTAINMENT AT THE NATIONAL COUNCIL NEW HAVEN

The New Haven churches offer free entertainment for lodging and breakfasts to delegates to the National Council and to directors and speakers of each Missionary Society during the meeting of that Society. Foreign missionaries and theological students will be entertained during the meetings of the American Board.

The Entertainment Committee must first insure accommodations for all delegates during the meetings to which they are accredited. If it proves possible also to entertain them during the entire session of the Council it will be a pleasure to do this. Those from a distance will have first privilege in this respect.

The Entertainment Committee offers its services in finding quarters for attendants upon the Council who are not delegates and for those who prefer to provide for themselves. We shall have by September 15, lists of homes in which lodging and breakfast may be had for 75 cents.

The Hotel Taft, one of the best in the country, and located on the Green, within five minutes of the Council meetings, will furnish over 150 rooms, those without bath for $2, those with bath for $3. These rooms have two beds, making the charge $1 or $1.50 per person when occupied by two people. They may be engaged directly from Hotel Taft. Rooms in homes are engaged through the Committee.

Arrangements will be made for lunch and dinner at the Yale Dining Hall and other near-by restaurants, at moderate prices.

Address all communications and inquiries to

THE ENTERTAINMENT COMMITTEE
National Council Headquarters
311 Temple Street, New Haven, Conn.

"PEKING CONGREGATIONAL FIFTIETH ANNIVERSARY CELEBRATION"

[Translation of Chinese characters over the doorway]

Front row: fourth from left, Pastor Li of the church; fifth, Dr. Chauncey Goodrich, the Board's veteran missionary; sixth, Dr. W. A. P. Martin of the Presbyterian Mission; seventh, Dr. Paul S. Reinsch, American Minister to China; eighth, Mr. Chin Pang-ping, vice-president of Board of Commerce and Agriculture; ninth, Mr. Huang, master of ceremonies in president's office and representative of Yuan Shih Kai; tenth, Mr. C. C. Wang, of Board of Communications, orator of the day; eleventh, Dr. Arthur H. Smith